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THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Madras Mission.—India.

LETTER FROM MR. WINSLOW, APRIL 13, 1860.

Appeal for Aid.

IN forwarding the estimates of expenses for 1861, Mr. Winslow makes the following appeal for help.

We cannot but earnestly hope that your Jubilee year will so increase you, both with men and money, that you will be able to send us help in this mission, with little delay. *Our case is very urgent.* With one of the best fields of labor in Madras—on both sides of the town, and so situated that we can reach that also for preaching or schools—we cannot begin to occupy, properly, either part of the field. At Royapooram, a beginning was made, when I was first there, nearly six years; and in all the larger villages, on the north and west, some of them composed in great part of an indigenous population, living in well laid out streets, or in their own garden-houses, there were schools established, and regular preaching was maintained. After I left, Mr. Hutchings, Mr. Ward, Mr. H. M. Scudder, and Mr. Dulles, had charge successively, and did what they could; but the station suffered from frequent changes of occupants, and from being sometimes left without a missionary. One year I preached at both stations; at one of them in the morning and at the other in the afternoon. There was then no other ordained missionary; as is the case now.

During the residence of Mr. Scudder at Royapooram, much interest was manifest, and great hope for speedy good results was awakened. On Mr. Scudder's leaving, "there was no one to take his place in the meetings which had favorably begun, and they were not resumed." Afterward, missionaries of the Church Missionary Society occupied a part of that field, and the Wesleyans also began operations. This shows the importance of the field in the estimation of others. "And yet," Mr. Winslow adds, "as given over to us by the London Missionary Society, who first occupied it, it should be considered ours, *as far as we are able to cultivate it.* In fact, there is room enough for all." "We earnestly long for an able missionary to place there, to preach the gospel publicly, and from house to house." At Chintadrepettah, also, there is abundant work for a preacher. Congregations can be had on every street.

There is no cause of discouragement, except the long continued weakness of the mission. Every other Society is strengthening its stakes in Madras, and enlarging the number of its missionaries. We remain as we have been the last five years, one missionary and one assistant missionary,—yet with responsi-

bilities, even in a pecuniary point of view, which none but a large mission, or at least one moderately large, ought to bear. We tremble to think of the consequences which would follow the death, or removal, of either of us, under present circumstances. It must be very nearly the breaking up of the mission, and the loss of much that has been done. The Board ought not, if it can possibly be avoided, to run such a risk. The question as to some missions, which are still reinforced, is simply whether they shall be a little weaker or a little stronger; but with us, it is a *question of life or death.*

A Serious Inquiry.

This is what is wanted among the candidates for the ministry, and all the youth converted in the late awakenings, the serious inquiry, "Lord, what wilt *Thou* have *me* to *do?*" There is no other question. Let the young men and young women, aye, and those who are older also, ask this question in the light of eternity, and under the warm droppings of the blood of the cross, while the Savior says to them, 'thou owest unto me thine own self.' They may then learn to sympathize with Christ; and learn also, that they have one thing to live for, the advancement of the Redeemer's kingdom.

Ceylon Mission.

Annual Letter.

In this letter the mission first speak of God's abundant mercies to themselves, their families, and those associated with them in labor. "No one has been removed by death." "At the beginning of the year, Mr. Lord and his family were on the Pulney Hills. We then expected they would soon return to their station; but in consequence of Mr. Lord's continued ill health, they embarked, September 19, for America." The work has been prosecuted as usual, in all its various departments.

Condition of the Churches.

"We must speak, for the most part, of coldness and barrenness and spiritual death. And it becomes us, in consequence, to humble ourselves in the dust, and with renewed diligence to seek the promised and longed-for blessing. Still we are not without tokens of the divine presence in our work. The number received on profession of faith is much greater than in the previous year;" and, with the exception of the years 1831 and 1835, the greatest of any year in the history of the mission. "Notwithstanding the great imperfections in Christian life, and the want of zeal and self-denial on the part of many from whom much would be naturally expected, there can be no doubt that there is real advance in the church." This is seen in better views, and a "desire to adopt a proper Christian standard."

The following table exhibits the more important statistics of the churches.

Churches.	Church members, Jan. 1, 1859.	Received on profession in 1859.	Received by letter, 1859.	Dismissed.	Excommunicated.	Deaths.	Membership Dec. 31, 1859.			Resident members.	Non-resident members.	Suspended.	Marriages.	Contributions of the churches for 1859.		
							Males.	Females.	Total.					£	s.	d.
Oodooville, . . .	108	24	1	13	1	.	46	73	119	108	11	2	3	26	13	7¼
Oodoopitty, . . .	22	.	3	4	.	1	14	6	20	18	2	2	.	1	12	11½
Manepy, ...	59	5	.	2	2	.	34	26	60	58	2	2	.	11	11	5½
Chavagacherry, . .	32	2	2	.	.	1	16	19	35	32	3	1	.	9	5	8½
Batticotta, ...	99	7	8	12	.	.	64	38	102	83	19	9	1	33	1	8
Panditeripo, . . .	45	1	1	.	.	1	22	24	46	36	10	3	1	6	13	11½
Tillipally, ...	42	4	2	2	1	4	21	20	41	35	6	1	.	7	6	2¼
Caradive, ...	14	1	2	.	.	.	11	6	17	17	.	.	.	3	1	2½
Valany, ...	13	2	4	2	.	.	10	7	17	13	4	1	.	2	.	5¼
Totals, . . .	434	46	23	35	4	7	238	219	457	400	57	20	5	101	7	2¾

The three native pastors are not included in the number of church members here reported.

From *Oodooville* the pastor writes: "There have been no special influences of the Holy Spirit in the church generally, and nothing which has indicated any uncommon defect." Of those who have been received to the church, eighteen are pupils in the female boarding school, and the other six were "formerly taught in the village schools." At the communion in December, nine were admitted. "When I read the last clause of the covenant," the pastor writes, "my heart was somewhat moved to see fifty women and thirty men, eighty, stand up to welcome the new-comers. It seemed as though the whole congregation was on the Lord's side. May those who come after me see greater things than these; and may greater things than these, even in my day, fill our churches with praise."

At *Oodoopitty*, "is a large and inviting field, a fine situation for an enterprising missionary." Little has been done in it during the past year.

At *Manepy*, two members were cut off for open heathenism. One of them had been a member of the church for thirty years, and a catechist the greater part of that time. In July, a Sabbath morning service was commenced at Navale. By this arrangement, the congregation and the Sabbath school were divided, and a gain in attendance secured of fourteen adults and sixteen children. "The attendance of the members of the church, especially of the female members, at the services on the Sabbath, is still far from satisfactory."

During the latter part of the year, a daily meeting for prayer has been held in the church at twelve o'clock. For a time the attendance was encouraging, but it has gradually decreased, until it has become a question whether it should be continued. There does not seem to be enough of the spirit of prayer among Christians to sustain such a meeting. The idea of engaging voluntarily in the service of Christ, and day by day endeavoring to do something to bring others to him, seems to find a place in the minds of very few church members. Our great difficulty is, that though we have a church, it is not a witnessing and a working church. Efforts to extend a knowledge of Jesus, and to bring others under the influence of the gospel, are so exclusively confined to the few employed and paid by the mission, that the confidence of the heathen in the sincerity of the professed followers of Christ is greatly impaired. An outpouring of the Spirit is greatly needed.

At *Chavagacherry*, some differences between brethren have been happily adjusted. Two independent and resident members have been chosen deacons. "From the character and position of the men, it is hoped their appointment will fulfill the primitive design of deacons in the church."

At *Batticotta*, at the close of the year, "there were signs of the presence of the Holy Spirit." "But we all need to be more humble. There does not seem to be that felt need of getting at the foot of the cross, and that willingness to give up all for Christ that there ought to be." "There are some in the church who are praying for a revival in their own hearts; and here it must commence, or we cannot expect the heathen about us will come to Christ."

At *Panditeripo*, the condition of the church seems to be improving. There is "more harmony, and a desire to see the church grow in numbers and spiritual graces."

Of *Tillipally*, the pastor writes: "For the most part, the seed sown seems to have fallen upon a barren soil." There have been some cases of peculiar interest, and a few, it is hoped, have been born again. "When I think of these persons, of the sometimes tearful attention of the members of the church to the faithful utterances of God's truth, and of the large numbers who have gathered in the evening, and other, meetings in different parts of the field, I can but feel that this, the first year of my missionary labor, will not be utterly without its good results." "I cannot say that the state of the church is encouraging. Some give pleasing evidence of a change of heart, and devotion to the Savior's cause; but others give no evidence, by any test which I can apply."

Of *Caradive*, the missionary in charge writes: "I am pleased to see * * a growth in the little church formed there." A similar remark is made of *Valany*. The work here under the native pastor, Rev. D. Stickney, is, as heretofore, supported by the Native Evangelical Society.

Pastors—Catechists.

The pastors are the same as last year, with the same location. "We think they are, each in his own sphere, striving to do the Lord's work faithfully. They are respected by the Christians generally, and by the hea-

then." "We hope the day is not far distant, when worthy and capable men may be placed over all the churches which are, and are to be; thus relieving the missionary strength and greatly adding to the power and efficiency of the native church."

The number who have labored as *catechists* is twenty. "The position which a majority of the catechists occupy is very much like that of a licensed preacher." They have similar duties and responsibilities. "And hence there is a necessity for greater carefulness in the selection" of men for this service than in former years. In view of progress in the church, the native preacher, like the preacher at home, "must be, emphatically, a teacher by precept, and a leader by example."

Oodooville Female Boarding School.

No class has been received, and no class has graduated, during this year. The number in the school, at the close of the year, was thirty-nine pupils, two resident graduates, one male and two female teachers. The school has enjoyed a season of refreshing, which has been a matter of rejoicing.

The first deep impressions in this school, of which we now reap the fruits, commenced a year ago; but their growth in a knowledge of themselves and their Savior, has been gradually deepening in the minds of these pupils, by frequent prayer and praise. Their evening prayer-meetings in their rooms prepare them for rest. Little companies are frequently heard singing and praying at midnight; and from 4 to 5½ o'clock in the morning the most of them are engaged in their early meetings. For six months past, they have also held prayer-meetings at noon. These were suggested by reports of such meetings in America. All these are arranged and conducted entirely by themselves; and the sound thereof is often very suggestive, especially in the night.

Training and Theological Institution.

This institution was commenced at Batticotta, March 31. Mr. Sanders is principal, with two "capable and willing and earnest" assistants. From more than forty candidates, the mission selected sixteen pupils, of whom twelve were members of the church. Others were subsequently admitted, and some left. The greatest number of pupils at any one time was twenty. "Several were admitted to the school who were not Christians, with the hope that, even if they should not become Christians, they might be useful as teachers; and the more especially, as they were taken from Christian families, or from localities where teachers are very much needed. One of these, a promising youth, made profession of his faith in Christ in December. In receiving the pupils, care was taken to secure a preponderating Christian influence." At the close of the year "the pupils were under the best of discipline, the moral tone was good, the religious feeling, for the most part, tender and serious, and the interest in study very encouraging." The enterprise is yet in its infancy, but there is reason for encouragement.

By the side of a flourishing English school, and in the midst of an adverse popular sentiment, there exists a purely vernacular school. More than two-thirds of its pupils are hopefully pious, and among them are some who, for talent and piety, bid fair to stand in the first rank, as teachers and preachers for their countrymen. And this promise is enhanced by the fact that their education will be wholly in the vernacular. For this first year's experience we bless God and take courage. We also ask for this school the prayers of all who pray for us; for, while the Batticotta High School, and others of that class, are doing a great work, and, we trust, a work for Christ, yet we cannot, at present, expect to obtain any considerable number of helpers from them.

Village Schools.

Forty-seven schools are reported, with a total of 1,718 pupils—1,336 boys and 382 girls; of whom 169—83 boys and 86 girls—were baptized children. £23. 10*s.* 8¾*d.* are reported as having been received as tuition fees. The mission say: "We bring the same report which you have heard in former years, of inefficiency of teachers and paucity of results. There has been an increase of girls at the Oodooville station, and there is an increased interest in those schools as a whole." The concluding remarks of the report made to the mission on this subject are these:

The advantages of free schools are many and obvious. In the first place, they are a medium of access to the people. Again, our native people hear with their ears, and forget as soon; but the children study and remember what they learn. Again, knowledge is increased and men are prepared to understand the truths preached to them. If schools be taught by *Christian* teachers, under proper influences and instructions, religion will be perpetuated in the minds of the pupils.

The independent English schools are increasing in number and efficiency. The Batticotta High School is in a flourishing condition. "We think the school is wholly and thoroughly Christian in its instruction and influence."

Publications—Book Distribution.

A paper for children, monthly, and the 'Morning Star,' semi-monthly, have been published. Three hand-bills and a sermon have been printed for gratuitous distribution. Two colporters have been employed. 1,025 volumes have been sold, of which 128 were Bibles and portions of the Bible. Total sold and granted, 7,943.

Conclusion.

In the conclusion of their letter, the mission advert to "some of the evils which now, and perhaps now more than ever before, hinder the advancement of the cause of Christ." These are, first, "the great and apparently increasing worldliness of the members of the church," including some of the leading and influential men. Secondly, the difficulty of bringing about an entire separation of the church from heathenism, in practical life. The customs of the people at marriages, funerals, &c., notions respecting lucky and unlucky days, signs, and other remains of superstitions; a foolish and sinful expenditure of money for jewelry, are mentioned as influencing the conduct of the Christians, although they have been instructed from the beginning in regard to these things. Thirdly, the matter of intermarriages is a very difficult one, oftentimes. "Parents will often pass by piety and moral worth, if they can secure wealth and social position among the heathen for their children; and young men, rather than exercise the needful self-denial, and take to wife a poor but pious girl, will sometimes yield to the entreaties of heathen relatives, and thus virtually cut themselves off from the Christian community." "There are pleasing exceptions." Fourthly, *clannism;* not *caste*, but a family connection which often, by marriages, includes half a village. This feeling is all-powerful among the heathen, and sometimes rises above Christian principle. It affects the formation of churches, church discipline, the location of catechists. The pastor is sometimes obliged to give up a plan because a few individuals do not wish to offend a few others; and this even, when the sense of the community is with him. The church members, in reference to these matters, are in a trying position. They "need an extraordinary degree of firmness, united with an ardent and earnest piety."

Hopes.

We have alluded to these things, not to magnify our difficulties, nor to apologize for any real or apparent defect, * * but that, as your sympathies may be more exercised toward us, so your prayers may the more abound for us.

We do not despond. Aside from actual results and present position, there is reason for hope. * * For many years there has not been so little of a worldly character, to attract the people to us, as at this time. We fear there is much wood, hay, stubble, in our churches now; and much care should be observed, that no spurious material be received. But we have little to offer the people, except *Christ.* We can place before them the *cross of Christ.* They are coming to understand, more than ever before, that with it comes self-denial, rather than worldly gain. When they understand this fully, clearly, practically, the false disciples will be few; and without the special influences of the Holy Spirit, the true disciples may not be more. The tide of worldliness is bearing on this whole people. As idolatry loses its hold upon them—and it certainly does—Satan captivates them in other ways, peculiarly his own. But may we not expect those special influences, with which the great Head of the church visits, comforts, refreshes and greatly enlarges his people; with which

he checks, turns back, and renders powerless those on-rolling, engulfing waves of sin and death? We surely may, we do, look for them. Herein is our ground of hope. And when all the stumbling-blocks in the church shall have been removed, we shall expect, because of the great preparatory work which has been done here, a thorough and wide-spread turning to the Lord.

The Lord's Work must not go back.

It is with the greatest regret that, after our force, both missionary and native, has been reduced to what we supposed the lowest possible limit consistent with the occupation of our field, we anticipate a farther, and ruinous reduction, from the want of funds. Ah! would that the Lord's stewards, in the churches at home, might look over into this and other fields, from which the Macedonian cry is coming to them! We are sure they would think as we do, that this is the Lord's work, and it must not go back. But although perplexed, we are not in despair. The chariot of Israel will not go back, nor will it long stand still; it *must* go forward. And though we do not understand when, nor "by whom Jacob shall arise," the word of God standeth sure. "As surely as I live, saith God, all the earth shall be filled with the glory of the Lord."

MANEPY.

LETTER FROM MR. HASTINGS, APRIL 1, 1860.

THE reading of this extract from Mr. Hastings's letter, in connection with the preceding general letter, will, we trust, incite the friends of Christ to earnest prayer for the outpouring of the Spirit upon that mission.

Coldness in the Church.

There has been no time, since I have been on missionary ground, when I have felt more deeply that our "help is from the Lord," than during the past six months. While there has been nothing unusual to discourage, I have not been able to see evidence either of spiritual progress in the church, or of increasing interest in religious things, out of it. There seems to be a most lamentable state of coldness and indifference, as it respects the salvation of souls and the prosperity of the church of Christ. The attendance on our Sabbath services does not increase. Meetings have not been as well attended in the villages. Prayer-meetings have declined. And there are none who seem to be anxiously inquiring what they shall do to be saved. Looking simply at the state of things in the church and about us, there is much occasion for discouragement. But we remember the declaration of God's word, that "the heart is deceitful above all things, and desperately wicked," and hence altogether disinclined to the consideration of heavenly things, until moved upon by the Spirit of God. And we cannot forget the many and full promises of God's word in reference to the outpouring of the Spirit in the latter days, and the universal establishment of the kingdom of our Lord and Savior Jesus Christ.

In respect to the low state of religion among us, I am often much "perplexed, but not in despair." I can but hope that God has good things in store for us, and that our hearts shall yet be made to rejoice in the manifestation of his mercy to us.

Rightly considered, I do not think that the state of the cause of Christ, at this station, is lower than in years past. It is true we have but few additions to the church, and the number of members is less than in some former years—our congregations do not increase, and our schools are in a very unsatisfactory state—but I think there is less in the present aspect of things that is fictitious and deceptive. Reduction of numbers does not always indicate a real decline. The greatest cause for lamentation is, that those whom we hope are truly on the side of Christ, are so little awake to the interests of his kingdom.

Southern Armenian Mission.—Turkey.

General Letter, May 8, 1860.

Progress—Liberality.

This letter was written during the *fourth* annual meeting of the mission, which was held at Marash. The missionaries were permitted to rejoice over evident tokens of the divine blessing, resting upon their labors during the year. "The numbers added to the congregations and to the churches; the increased interest in Sabbath school instruction; the enlarged numbers who are learning to read; the advance in common schools, and in the number and character of native laborers; the readiness, in the midst of deep poverty, to make personal and pecuniary efforts in the cause of truth; the building of two churches—one in Marash and one in Kessab—and of a chapel at Adiaman, are among the indications of progress that cheer our hearts, and will doubtless cheer the hearts of God's people at home." "There is a growing conviction that these churches must be self-sustaining and missionary in their character." Considering their "deep poverty," "the heavy taxes and exactions to which they are subjected," it is surprising that they do so much for the spread of the gospel. "When men often go to bed hungry, or subsist whole days on cucumbers, because they cannot procure a sufficiency of bread, we cannot expect from them much aid in the support of the gospel; and yet, some of this very class of persons among us contribute more than their 'two mites,' to help on the good work." In some cases a contribution has been taken up "towards paying the debt of the Board," "in others, a missionary society has been formed," "in others, a larger share of the expense for schools has been assumed." It is the growth of a right principle, rather than the amount contributed, that is gratifying. "Rarely does it fall to the lot of missionaries to witness more convincing evidence of a divine work, in the hearts and lives of men." "Never has the work in our field presented so inviting an aspect." And yet our brethren are compelled to speak of difficulties and embarrassment, because of the state of things at home.

Embarrassment—Retrenchment.

Our chief source of disquietude and of embarrassment at this meeting is, that a corresponding state of things does not exist among the churches at home; that for some reason, we scarcely know what, the 335,000 Christians supposed to be in connection with our Board, should suffer a heavy and constantly increasing debt to cast a long and ominous shadow over this Jubilee year, instead of wiping it off at once, and uniting with missionaries abroad, and the churches gathered through their instrumentality, from the darkness and moral degradation of all lands, in songs of jubilation. It is this that greatly pains our hearts, and embarrasses our action at this meeting. But with the Prudential Committee, the Secretaries, the Treasurer, all the officers of the Board who have any responsibility in sustaining its operations, we do sympathize deeply, and we will not add a feather's weight to their already crushing burdens, by uttering a syllable of complaint. We will endeavor rather, to the very letter, to comply with their instructions, and curtail our expenditures to the required extent. This subject has been one of anxious deliberation in our meeting. The great question with us has been, Where can we retrench with least injury to the cause? In answering this question, we first cut off all *extras*. Next, we felt constrained to postpone, for the present, the erection of a building in Aintab, for the female boarding school, and also, the boarding department of the same, having simply a day school, to consist of six or eight girls. These girls will be under Miss Proctor's care for the year to come, and will eventually constitute the basis of a boarding school, as originally contemplated. In this way we save, *the present year*, the outgo for boarding, as also most of that for building, (something will be required for rent,) making in all some $1,300. This we do as a temporary arrangement, to relieve the Board in its present distress. The reductions we have made, have mostly been in the department of education. We ask nothing for the three schools in the Oorfa district; we ask an appropriation for

only twelve pupils in the theological school at Aintab, in place of sixteen, as last year. We ask for the support of only one teacher in Kessab, instead of two, as heretofore. If this curtailment shall be the means of leading the native churches to do more themselves, all will be well. But if otherwise, it will be seriously felt, and in some instances native helpers must be dismissed.

STATION REPORTS.

Aintab.

THERE has been growth in the Protestant community. The precise number is not known, but there are not less than 364 males, between the ages of twenty and sixty years, enrolled as Protestants, and many others are Protestant in sentiment, and habitually attend the services. The contributions for purely benevolent objects, outside their own body, amount to $691. They sustain their own pastor. Their missionary efforts are beginning to assume a systematic form. They have formed a Home Missionary Society.

The Church.

Twenty-six members have been added by profession, three have been dismissed to other churches, four have died. The present number of members is 252. Of these 33 are under censure; none have been cut off; six have been restored. The average Sabbath audience has been 950, capable of understanding preaching. Prayer-meetings have been well attended. A full account of the Sabbath school was published in the Herald for February. Spiritual fruits of the school already appear. "A large proportion of those received to the church, and about to be received, speak of the school as an agency in their conversion." A general seriousness among the children and youth has been noticed. Some of the boys have held a weekly prayer-meeting by themselves.

Education.

"Four additional *common schools* have been opened. The average attendance has increased from 245 to 437." Three hundred and sixty of these are not of the Protestant community. The number of girls is nearly equal to that of the boys. The community subscribed $350, in support of the schools for 1860. The teachers have formed themselves into an association "to discuss the best modes of teaching and governing their schools, and the improvement in the order and discipline of them all, is as marked as the increase in their numbers." The New Testament is the text-book for reading, and regular catechetical instruction is given.

Eighteen pious young men have attended Baron Alexander's school through the year. Several of these have received also Theological instruction from the missionaries. Four of them are regarded as having completed the course of study, and have been licensed to preach the gospel. It is hoped that these, and several others, now licensed and unlicensed, may soon become pastors of churches already waiting for them.

The work of *adult* instruction is still going on. "More than 300 women have been receiving lessons from the 'Little Teachers.'" *Night schools* have been opened for males who could not read. Many such it was found came to the Sabbath school. The experiment has proved successful.

Out-stations.

There are now five out-stations connected with Aintab. At *Birijik*, which is the only one where a church has been organized, "there has been perceptible growth." "Four persons have been added to the church." The number of Protestants has almost doubled; the congregation has increased from fifty to eighty; the number of scholars in the school from sixteen to more than thirty; the community has paid half the wages of the teacher. The place of prayer has been enlarged so as to seat 250 persons. Unusual seriousness and attention to the truth was manifest in the latter part of 1859. They are asking for a pastor.—In *Orool*, *Ehnesh* and *Besne*, progress is reported, but there seem to be no suitable materials for churches yet. Of *Boolanuk* it is said:

This is a district embracing twenty-four villages, in the wild, mountainous region to the west of Aintab, towards the gulf of Scanderoon. The Lord has opened the way to that mountain in a remarkable manner, and is plainly calling upon us to take possession of it for him. Nearly two years ago, some Mussulmans from that region were thrown into prison here, by the French vice-consul of Aintab. Our Protestant headman, with whom they had commercial dealings, showed the governor and council the injustice of the consul's procedure against them,

and got them released. They went home and praised, in their mountain, the justice and disinterestedness of the Protestants, and urged the Armenians of their village to send for a Protestant teacher. We sent them one of our younger students; but the enemies of the gospel among the Armenians, induced the governor of the district to imprison him. He lay in prison about thirty days; also a man of the village, who persevered in calling himself a Protestant. We made a representation of the case to the Constantinople branch of the Evangelical Alliance; and through their efforts at the Porte, got a strong order against the governor—on account of which the Pasha deposed him, and he is now in prison in Marash. Another has been set up in his place. Another of our helpers has gone there without the least opposition, and other villages of that district are now calling for the gospel. The villages of Boolanuk contain a thousand houses; four hundred of them Armenian, and the rest Mussulman. And there are other districts in the mountain embracing similar groups of villages. They are all very poor and greatly oppressed, and must remain so till the gospel shall make them free indeed.

The leaven of the gospel is at work among the Moslem population of Aintab. "Some are known to be reading the Bible." "Many of them are willing to discuss more freely than at any previous time."

Marash.

The work at this place has devolved on new laborers; as in consequence of the death of Mrs. Beebee, and the sickness of Mrs. Perkins, the former laborers have returned to America. The work here has been of a deeply interesting and encouraging character. "The growth numerically has not been large," but "in learning to read, in the study of the Scriptures, in the cultivation of a large-hearted Christian benevolence, and of a spirit of entire consecration to Christ, we feel constrained to believe great progress has been made." Interesting particulars have already been published in the Herald; see the numbers for April and July. The Protestant community numbered, on the 1st of January, 527 males, 406 females; a total of 933. In April there were 190 tax-payers, and more than 950 souls.

Church—Religious Services.

The total membership of the church is 172; 78 having been added during the past fourteen months. Of the church it is said, "they certainly do bear the image, and manifest the spirit of Christ." "The examinations are rigid, no individual being received concerning whom there is any doubt in the minds of the missionaries, or the members of the church session." "There are seven stated religious services each week, viz., the Sabbath school and two preaching services on the Sabbath, a lecture Tuesday and Friday evenings, a female prayer-meeting Friday noon, and a general prayer-meeting Saturday evening." "The Sabbath audience, in wet weather, has been from 450 to 550; in good weather, from 550 to 650." The Sabbath school numbers from 700 to 750 scholars, about 200 being in the infant department.

In the Herald for October, 1859, is a notice of the new church building at Marash. "The first service was held, under its unfinished roof, the first Sabbath in September." "It will hold eleven or twelve hundred persons." Great liberality has been shown by the people in offerings, from their deep poverty, to the expense of this work. "Articles of clothing, old jewelry, household utensils," have been among the articles given.

Schools.

There are now two schools, in different parts of the city. In them are 190 boys; 86 of them Protestant, 89 Armenian, 15 Catholic. The girls' school has 56 pupils; 33 Protestant, 23 Armenian and Catholic. Thirty other girls receive private gratuitous instruction. In the Marash High School, "the 5 members of the theological class, 17 boys and 15 girls, have received instruction in the day time;" and 24 in evening classes, "for young men engaged in business." The whole number in all the schools is 307. "Since July over 100 women have begun to learn; the majority of them have finished the Primer, and are now reading the Testament." One man is employed, also forty of the school children, in giving daily instruction to these, together with the one hundred who had previously begun to learn. "The cost is about seven dollars a month, which is kindly furnished by the Sabbath school of the 2d Presbyterian church, Indianapolis."

The sales of books in 1859 were, of Scrip-

tures, 155 copies; other books and tracts, 324; total, 479 copies.

Poverty—Liberality.

The deep poverty of the people is owing to two causes; their heavy taxes to government, and the high prices of food. "To pay simply their taxes to government, requires just about two months of their time each year. For two years past, provisions have been very high." "Many families have not been able to obtain a sufficiency, even of the coarsest kinds of food." The head-man says, "The food they were accustomed to eat every day, two years ago, they now can have but once a month." "With all their poverty, however, the Protestants manifest a spirit of great liberality; in many cases, like the churches of Macedonia, giving even beyond their power. One woman brought a garment for the church, it being her only one besides the one she then had on. The same woman, for days at a time during the summer, had subsisted on cucumbers." "*All* in the church, and almost all in the congregation, feel it a duty to give, and do give systematically," "even those who have to sit in the dark for want of a light."

Out-stations.

Albustan has been supplied, all the year, with a good helper. The community numbers 66 persons, of whom 18 men and 12 women are able to read. The church now numbers twelve. There are interesting indications among the Moslems.—No special progress has been made at *Yarpuz.—Zeitoon* is not yet an out-station, "but we have strong hopes it soon will be." "Little by little, those hardy mountaineers are softening under the fire and hammer of God's word." There are twenty men said to be Protestant in sentiment, and five "would at once become Protestant, could they have an assurance of protection."

Antioch.

In the Antioch district there are eleven stations and out-stations, at all of which native preachers and helpers are employed. There are four churches within the district, "the additions to which are as follow:—to the church in Antioch, *one;* to the church in Bitias, *one;* to the church in Kessab, *twenty-three;* to the church in Adana, *three;*—in all, 28." In Bitias, Kessab, and Ekiz Olouk, are regular schools, employing four teachers. "At Bitias and Kessab persons are employed to teach adults, particularly females, to read."

In *Bitias*, "there has been a decided improvement in the tone of moral and religious feeling, and attention given to hearing and studying the word of God."—In *Hadji Habebli*, the number of persons who attend upon the instructions of the native helper has considerably increased.—In *Kepsea*, "several individuals seem to have cordially espoused the cause of truth." The Protestants and the Armenians have repeatedly come into collision, and the rulers have done the Protestants palpable injustice, "but such proceedings usually profit the enemies of the truth only for a short time."—In *Adana*, an encouraging state of things exists, and there is a call for a missionary to reside there, with great hope for good.—*Tarsus* "remains much as heretofore."—Accounts of the work in *Kessab* have already been published in the Herald for June. A native helper "has been appointed, and is entirely supported by the native church," to labor in the villages around Kessab. "He is, in fact, their missionary." This "is a beginning, and a beginning in the right direction." "We have a corps of devoted helpers, the foundations of our spiritual edifice have been laid, materials have been gathered. The great thing now needed, is the presence and blessing of the Spirit of God."

Northern Armenian Mission.—Turkey.

LETTER FROM MR. BLISS, JUNE 18, 1860.

THIS letter was written just after returning from the annual meeting of the mission. It is an appropriate introduction to the reports which follow.

The Journey—"A Continual Feast."

I esteem it a great privilege to have been permitted to attend this first annual meeting of our mission, in the interior of Asia Minor. In the journey to Kharpoot I visited again, after four years' absence, my old home at Marsovan, and saw there the unmistakable evidence of the progress of the good work. The rampant hostility of former years to the truth, seems to have all died out. Instead of the hootings and stonings that used to greet the entrance of a missionary into the city, we were met a long way out from the suburbs, by a goodly company of horsemen and footmen, who

had come out to welcome and escort us to our lodgings. And on the Sabbath, in place of the little company with whom I used to meet, in a lower room of my own house, I was permitted to preach in a large and commodious public chapel, to an audience of more than two hundred. Then again at Sivas, where I spent a few days, eight years ago, we found the small, close room where ten or fifteen then met for God's worship, exchanged for a large upper room, filled with an audience of more than a hundred. And as we went onward to places we had never before visited, it was a continual feast to see the extent to which the work of God had spread in the whole country. In almost every place, where we stopped to spend the night, however obscure the village, some would gather around us, as brethren in the Lord and followers of the blessed gospel. They were often men coarsely dressed and rude of speech, undistinguishable in appearance from the mass of the people around them; but a few words of conversation with them would demonstrate the fact that their souls had been "lighted with wisdom from on high," that they were "fellow heirs" with us "of the same body, and partakers of the promise in Christ by the gospel." We enjoyed very much the few hours of interview we could have with these dear brethren, as we passed on our way. We could see them but once, but we hope to meet them again in the "general assembly and church of the first-born, whose names are written in heaven." The time fails me to speak of what we saw at the various missionary stations themselves, in the cities where our missionary brethren reside, of their flourishing week-day schools and Sabbath schools, of the interest manifested by the children in the study of the Scriptures, of their melodious singing of the songs of Zion, of the precious communions we were permitted to enjoy, with the members of the native churches, around the table of our common Lord. The journey was long and fatiguing; but I think all my fellow travelers would unite with me in saying, that we were amply repaid for all that the journey cost us, by what we saw of the "wonderful works of the Lord" in the places we visited.

Ordination of Baron Marderos.

The ordination of Baron Marderos, as pastor of the church in Kharpoot, was a very pleasant episode in our meeting; and the exercises were of a character well suited to make a deep impression upon all who witnessed them. Besides the missionaries in attendance upon the annual meeting, there were present delegates from the churches at Diarbekir, Arabkir and Keban Maden. These all took part with the missionaries in the examination of the candidate, which lasted for more than two hours, and was watched with deep interest, by a crowded audience. The ordination services were conducted in the open air, for the reason that no room could be obtained in Kharpoot, capable of holding the numbers who came together. A small staging was built upon the steps of Messrs. Allen and Wheeler's house. Upon this the speakers stood and addressed the audience, some of whom were seated upon mats spread upon the ground of the open court before them, others upon the flat roof of an adjacent out-building, and others still upon the roofs of neighboring houses. It was estimated that at least nine hundred people were present; among the rest a priest and a vartabed of the old Armenian church. All listened with the greatest apparent interest to the end.

Reminiscences.

The reminiscences of the past, the contrast of the present with that past, which this ordination service brought before our minds, attested the wonderful progress of the work of God

in that region. Eight years ago, the young brother whom we had just ordained, left, with a few companions, the neighboring city of Diarbekir, for the purpose of obtaining at Constantinople a Protestant education. The little company were greeted with many revilings, as they passed on from town to town, on their way to the capital; and there were few, very few, to show them any countenance. At that time the thick pall of darkness rested upon all that region; and some lookers-on from the distance, deprecated the removal of these young men from Diarbekir, as a removal of the little light that had there begun to shine. Eight years have passed, and now one of that company of young men is to be found in the same city of Diarbekir, preaching every Sabbath day the glorious gospel of the Son of God, to an audience of his townsmen, numbering between two and three hundred. Another is the individual we had ordained as pastor over a flourishing church in Kharpoot; while in the numerous villages scattered over the Kharpoot plain, and in the towns that lay between Kharpoot and Diarbekir, are to be found not a few faithful disciples of the Lord Jesus. And almost every day is bringing fresh evidence of the progress of the work of God in every direction.

Annual Meeting.

The annual meeting of the mission was held this year, for the first time in the interior, at Kharpoot. This place is 750 miles from Constantinople, by the post route. The meeting began May 22, and closed June 5. Twenty-two sessions for business were held. There were present twelve delegates, including one from the Assyria mission, and five corresponding members. "The devotional exercises of the family and the meeting were especially interesting, from the fact that *all* were uniformly present. The 17 members, the wives and children of Messrs. Walker, Ball and Pollard, Mrs. Lobdell and her children, together with the families of the Kharpoot station, 37 persons—23 adults and 14 children—morning and evening assembled around the same altar for prayer and praise."

"The reading of the reports of the stations, and other reports, together with the letters from the Missionary House, occupied two days." "The working of the good leaven of the gospel has been followed by like results all over the field. We have reason to feel that there has been progress in the right direction; not as great as we have desired, but such as to call for gratitude and praise to the Lord of the harvest." "The discussion of the 'supply of the field' took up a large part of seven days of the meeting. It was examined with great deliberation, and much prayer. Many plans were proposed, which were looked at long and patiently." The field is every where inadequately supplied with laborers. The land *not yet* taken possession of, is the matter more noticeable than any other, in the reports presented at the meeting.

Wants—Education of Native Pastors.

The great want of the mission is educated young men fitted to become pastors and teachers. Compared with the number of churches organized, these are few. "How soonest and best to meet this want, has received of the mission the most deliberate consideration." The arrangements for the Kharpoot school have been somewhat modified. The term of study has been extended from *three*, to *four* years, with the provision that the winter vacation be fifteen weeks long. The actual term of study is only eight weeks more than that provided for in the original plan. "The present plan allows the student a period of more than three months for labor in the villages during the winter—a period equal in value to *six* months of any other period of the year." The additional year of the course is necessary for making up for the long vacations.

The mission recommend, unanimously, the establishment of a select school for females in the interior. The aim of the school will be to educate, first, the wives of those who are in the course of training for the pastoral office; secondly, girls who may become teachers, and wives of helpers and pastors;—"to educate and raise them in the positions they already occupy, not to raise them out of and above those positions; not to change their habits of daily life, as it respects their manner of eating or mode of dress, but to prepare them to exert a refining and elevating influence in their own homes, as sisters, wives and mothers."

Station Reports.

Constantinople.

The missionaries have all been permitted to pursue their accustomed labors during the year. The details of these are given in the report. Only a few particulars need be mentioned here. Mr. Goodell has given his main time and strength, as formerly, to the work of the Bible in Armeno-Turkish. The revision has proceeded as far as the closing chapters of Isaiah, and the printing to the latter part of Job. The New Testament was completed four years ago, and several editions have been printed. Mr. Dwight has continued to act as pastor of the Yeni Kapoo church. The preaching in Armenian, and the weekly lectures, have been divided between him and Mr. Bliss. "Attendance at funerals has been an occasion of useful missionary labor." Mr. Schauffler's "principal labor has been the preparation of the Scriptures in the Turkish language and character, in which he has gone about half through the New Testament." "Mr. Riggs has been chiefly devoted to the Bulgarian Bible revision, in which he has proceeded as far as Deuteronomy." "Mr. Hamlin has had the entire charge of the seminary" at Bebek. He has been invited to take charge of a new enterprise, the founding of a Protestant college in the city. He has accepted the invitation, and the Prudential Committee "have assented to his resigning his connection with the Board, when, in the judgment of his associates, the time for it shall have arrived. Mr. Herrick joined the mission in December, and has been engaged in the study of Turkish, preparing himself for the charge assigned to him, namely, that of the Turkish department of the seminary."

Churches—Congregations.

There are four churches, viz., at Pera, Yeni Kapoo, Hass-keuy, and Balat. Only the first has a settled pastor. The church has assumed his entire support from the beginning of 1860. The net increase of the four churches during 1859, was but six. The church at Yeni Kapoo is the largest of the four, having eighty-six members. Only two were added during the year. There has been an evident increase of zeal in laboring to bring others to Christ. "More aggressive effort has been made among the Armenians, and much more among the Turks." "The average attendance on Sabbath services is about ninety." At Hass-keuy the church is feeble. "The Sabbath audience has been of late on the increase," averaging about 70. "The little church at Balat has no pastoral labor, except such as can be performed by an uneducated native helper." The congregation is about 20. At *Samatia* no church has been organized. But two or three members reside there. The Sabbath audience is about 25. Much interest has been felt in a female prayer-meeting conducted by Mrs. Peabody.

Education.

The report of the *Bebek Seminary* speaks of the attention to study, as "regular, earnest and successful." "A daily prayer-meeting has been well sustained, and there has been a growth and development of religious character, but none of which we can speak with confidence as decided conversions. Some have shown a special interest in the conversion of Mohammedans, and have expressed the intention of devoting their lives, if God will, to that work." "About two-thirds of the students are hopefully pious, and 17 are professors of religion."—In the *Female Boarding School*, there have been 24 pupils, five of them newly admitted. Their progress in their studies has been good, with but one exception. "The interest and enthusiasm manifested have made it a pleasure to instruct them." The first half-hour in the morning is devoted to the study of the Bible, under the direction of Mr. Riggs. Three have united with the church, and three others are hoping in Christ. The interest in the religious exercises of the school has been marked and decided.—"The primary schools are flourishing, and are doing a good work; the greater part of the pupils being from outside the Protestant community, and this notwithstanding the fact that the old communities here have well-ordered and flourishing schools."

Out-stations.

At *Rodosto*, there has been gratifying progress. The Armenians are increasingly friendly. The school is flourishing, having over 50 pupils, as many as can be accommodated.—At *Broosa*, there is "steady advance, though only three members were added during 1859." There are now 35 members of the church.—At *Bilijik*, Pastor Mugurdich "has labored with success. He has the entire confidence and respect, not only of the Protestants, but of the Armenians, Greeks and Turks." There are 54 scholars in the school, almost all of whom are from Armenian families. They have recently undertaken to support the teacher. The number of church members is eleven. There are thirty

persons in the Protestant community. This place is central to a thickly populated section of country.—"At *Kutayah*, two days south of B., there is one firm Protestant, who has been the means of enlightening quite a number of persons; one of whom is now a helper at Philippopolis."—There has been steady advance at *Yeni Shehir*, though no special interest.

"In reviewing the year, we feel encouraged to renewed and persevering effort in all departments of our work." "Six hopefully converted Mohammedans have been baptized and admitted to Christian fellowship with us, though not to membership in any of the existing native churches." "Providence has called us unmistakably to this work [among the Moslems]; has set before us, and is setting before us, marvelously opened doors, faster than we can enter them, and is affording immunity from persecution, to as great a degree as infinite wisdom sees to be compatible with the purity of the work."

Smyrna.

No report is given of additions to the church. "The transfer of all our services to the new chapel, in the Armenian quarter of the town, has been attended with good results." The congregation is as large as before, and it is hoped will increase. The missionaries are not without encouragement, "not only among the population of Smyrna, but also among strangers from other places. We have several times heard of men who, in their visits to Smyrna, have heard the truth and received it into their hearts."

One person has been added to the church in *Thyatira*.—In *Aidin* there has been more encouragement. There is much reason to hope that a work has begun there, and that there will soon be an extensive work in the region of which it is a centre.

Tocat.

Real progress in the cultivation of the field is the substance of the report. The removal of the school to Kharpoot left the missionaries at liberty to apply themselves exclusively to this work. Even the calamity of the burning of the premises has done much good, "especially by the conviction that it was brought about by evil-minded men." "Strange to say, it has removed a good deal of the opposition before met with." "There is a more general and earnest spirit of inquiry" than ever before. "The priests complain that the people neglect their rites, and they cannot find means of living. Two have given up the business altogether and have taken, the one to keeping shop, the other to keeping sheep." Some of the churches are about to be shut up. There have been important additions to the Protestant community. The present number is a little over a hundred. The prospects of worldly prosperity at Tocat have greatly brightened of late. Silk is becoming an important article of production.

"The chief obstacle we now meet with, arises from the mistaken connection existing in most minds, between religion and nationality. To leave one's church is to become an alien from one's own people. We trust these notions will soon die away." But at present there are "many Protestants who do not appear on the roll, and yet are as true, and as worthy of the name, as those who do." There is an increase of effort on the part of the Catholics to arrest the progress of the truth; but the intercourse of the missionary with Catholics is more than ever.

Out-stations.

In *Amasia* "there is progress, though it is slow." A chapel, erected at the expense of a German gentleman, is nearly finished. A few are assiduous in attending upon the means of grace.—In *Zile* a new experiment has been tried. "We sent a young man who had formerly worked in Zile as a blacksmith, and had subsequently spent some time in our school here, with the arrangement that he should resume his trade, and have such assistance on our part, as would enable him to devote most of his time to the preaching of the gospel. The object we had in view was both economy, and also, to remove the objection so frequently thrown in the teeth of our helpers, that they are in our pay, and advocate our views more from interested motives than from real conviction. God's blessing has manifestly attended this effort." "These people show a remarkable love for the word of God. One has undertaken to commit to memory the four Gospels; another the whole Testament. They are the whole day at the delightful task, while working at their trade."

The assistants in Tocat have made tours through the villages. Many have received the word with joy. "In one village the people got together and obtained a large copy of the Bible in Modern Armenian, to be read daily in their church, and bound themselves to pay for it at the next harvest." Each village has a church. The priests are anxious for the spiritual welfare of the people. "Some of them even called the people together to receive our helper's instructions, and exhorted them to learn the way of salvation." "These villagers are plain, ignorant,

hard-working people; but they are anxious to be instructed and saved."

Sivas.

Mr. B. Parsons having been obliged to return to this country, the care of the station has devolved on Mr. Winchester. He reached Sivas with his family, September 22. There are eight members in the church. "Those who were excommunicated a little more than a year ago, attend the services in the chapel regularly, and some things encourage us to hope that the fruits of genuine repentance will appear in their lives. Some have applied already for re-admission to church-membership." The school has 25 pupils, and is in a very flourishing condition. A bookstore, centrally located, affords an excellent place for religious conversation. Dr. West visits it for one hour a day, to attend patients. Strangers are very ready to attend the chapel services when invited. "The place of worship is in an unfrequented part of the city, in a private house, behind a high wall. We have sought for a suitable room for several months past, but have not been able to find one that we could rent." It seems important that a chapel be built in a central and conspicuous place.

The Protestant community consists of sixteen men, seven women, twenty-six children.

Out-stations.

At *Divrik* the church has fourteen members, five having been received in February. The work in the Protestant community "is moving silently but steadily; and from being merely Protestants, they are becoming Christians." A chapel has recently been secured in a suitable quarter of the city, and the audience has much increased. The school has eighteen pupils. The community consists of eleven men, thirteen women, twenty-five children. Divrik is twenty-four hours from Sivas.

At *Gurun* are seven men, three women, thirteen children, in the community. They are much discouraged. They have no helper of any kind. "Three times since December we have been visited by some of their number, to urge us to send them a helper, and thrice we have been compelled to tell them, we have not yet a man to send you." They have suffered a great deal for the truth's sake. It is an important place, having 1,200 Armenian houses, and only 600 Turkish. A large number of smaller places could be easily approached from it as a centre.

At *Sinjan* there have been changes. At one time, all but two or three of the Protestants went back to the old Armenian church. The helper, after dealing faithfully with them, went to Divrik, that he might worship with the brethren, and that his children might attend the school. A discussion afterwards arose, in consequence of the refusal of the priest to allow an infant of Armenian parents, which had died before baptism, to be buried in the Armenian burial ground. The Protestants were soon called in to help in the discussion, soon the helper was called back, and the result was a general conviction that the truth was on the side of the Protestants. "Those who had turned back declared themselves Protestants, and professed to be sorry that they had ever denied the name. They now meet regularly on the Sabbath." The helper preaches to them. "They seem earnest and united in the desire that the work of the Lord go forward." The Protestant community consists of eight men—two of whom are members of the Divrik church—two women, eleven children.

At *Zara* is a band of brethren walking in harmony and manifesting a Christian spirit. For two years they have met twice on the Sabbath, and last winter they came together every evening, to read the Bible and pray. They desire that a church be organized; but this step cannot now be taken, for want of a good helper to go there. During the visit of the missionary—the second visit ever made to that place—the helper preached to an audience of thirty. The Protestant community numbers five men, sixteen children. If the work could go forward here, it would have a favorable influence on the many surrounding villages. Some of these are Koordish, and some Greek.

In the conclusion of the report, Mr. Winchester estimates the population of the Sivas field at 125,000. For this large and populous district, the force was *one* preaching missionary, *one* native preacher, one assistant, two teachers. Dr. West, who resides at Sivas, is devoted to his profession; and being the only physician in that region, he is liable to be called away suddenly.

Cesarea.

To the church five persons have been added by letter, and six on profession of faith. The total membership from the first is 66. The present membership is 55; males 29, females 26. "The zeal of these brethren and sisters, though below what it should be, is, on the whole, commendable." Their "jubilee collection" was announced in the Herald for April. The school continues about the same as in former years. The community has not

increased. The list as reported by the nation to their head at Constantinople is, for the city, 170; for the whole field, 212.

The "Turkish brother," who has often been mentioned in letters from this station, still appears well. He is a preacher of the gospel wherever he goes, to the extent of his liberty. The Moslems agree to ignore the fact of his being a Protestant. He has found one professed Moslem, a Kuzzelbash, to whom he has ventured to declare himself.

Out-stations.

These are now five in number. For a notice of *Nigdeh*, "the newest, most distant and most important" out-station, see the Herald for August. A goodly number of persons have been enlightened, some eight or ten young men meet the helper at his room in the khan, on the Sabbath, for worship.—At *Everek* the work has been more encouraging than any year before; but the people are timid. A late anathema frightened away some. During the winter, there were usually twenty persons present at the preaching exercises. "Though often discouraged in regard to this place, we can but hope that there will yet be a great work there." "It is a city as large as Marsovan, and has about it many villages."—"The reformation has really gained a stronger position in *Moonjasoon* than in any other of our out-stations. There are now twenty-five Protestants. Including the helper and his wife, five of the members of our church reside there." There is a small school. The progress in religious freedom has been very marked. "When the priests were questioned as to the reason why their anathemas did no injury to the Protestants, they very ingeniously replied, 'The power of the anathema is for those who believe in it. It does no injury to the Protestants, because they have no faith in it; but to you who believe in it, it is armed with terrible potency.'" One young man became an avowed Protestant immediately after the anathema was read. The chapel spoken of in the last report is not yet finished.—At *Evkeree* "the helper and his wife have had very free access to the Armenians, and much good seed has been sown; but we do not see any fruit as yet, except as it appears in the softening of prejudices." This is a post of great importance, containing 300 Armenian houses. It is visited every year by thousands of pilgrims.—The work at *Germir* has met with reverses. The helper has prosecuted his labors more especially and hopefully among the Greeks. The teacher of the Greek school has worked very patiently, and usually the school has been full, sometimes as many as seventy pupils. The teacher is a member of the church. He is supported by the "Ladies' Missionary Association of Zion Church, Montreal."

There is much ground unoccupied in this field. Three other places are named as important posts.

Yozgat.

Dr. Jewett has been obliged to return to America on account of his health. The congregation has diminished from sixty to forty. "The minds of those remaining have been much diverted from the Lord's work by persecution." For a time there were but ten scholars in the school. Five have been added to the church on profession. "For a few weeks past there has been a very marked change among the Armenians; there is a spirit of inquiry such as we have not before seen, and many, as far as able, preach Christ."

The leaven of truth is also working among other nationalities. "A Moslem spoke for many, when he said to a Protestant, 'Since you Protestants came, you have caused us to fall into doubt and fear.'"

Out-stations.

"Soon after the last annual meeting an educated helper was procured for *Marsovan*, with the hope that he would ultimately become the pastor of that church. They received him as an angel; but when they found that he was not, and especially that he would do what was right in his own eyes, some began to labor against him; and before six months had passed, his usefulness was much injured." "The congregation has increased to 150. No additions have been made to the church. Five have been expelled, and the remainder are not all clean."—At *Sungurlu*, "the work commenced last year has gone steadily forward. God is choosing for his own those who have long been despised of men." "The leaven is so working among the *gipsies* there, that it may be hoped that all will be brought under the influence of the truth." A few Greeks and Armenians attend meetings. The congregation has increased from 30 to 100. The school has numbered twenty, and might have been larger, had there been suitable accommodation. A helper is needed here.—At *Injirli* a room has been purchased and fitted up for a chapel. "No helper has been there permanently. A recent attempt to send one with his family, resulted in persecution."

"On every side there is an increasing read-

iness to hear the word. How this want is to be met has caused us much thought." "We wait in hope for the time when God shall call some from the plow, as he did Elisha, to be prophets in Israel."

Erzroom.

For reasons which were stated in the Herald for March, Mr. Pettibone has been alone at this station. "The usual attendance on preaching is about forty." Among these there is not *one* who was a member of the church formerly planted here, and scarcely any who attended the Protestant service. These are mostly scattered, and the remainder are opposers. In the present congregation are several who are regarded as converted men. "They long and pray for the organization of a church, that they may enjoy its privileges." They are quite benevolent. "They are active in spreading the truth, always ready to give a reason for the hope that is in them." "There has been continual religious discussion between them and the Armenians and Catholics, the result of which has been an increased desire to examine the Scriptures." The circulation of books is increasing; sales are made to persons from distant places. A priest from Etchmiadsin, the "holy place" of the Armenian nation, bought a number of Bibles to take back with him. He had become enlightened through the instrumentality of a friend who once spent a short time in Bebek Seminary. When the vartabed of Erzroom sent a note to the priest, cautioning him about purchasing the Protestant books, he said, "I shall have the books, and if any measures are taken to deprive me of them, I shall go to Constantinople."

There is no field in the mission where the enemies of the truth are so powerful, politically, as in Erzroom. Order after order has been obtained [from Constantinople] for the separation of the Protestants, and their organization into a community, but to this day the object has not been attained. The Greeks, the Armenians and the Catholics are united, and the Pasha is controlled by them. He says they have determined that no Protestant community shall be organized in that Pashalic, and that he is powerless to oppose them. The consequence is, the Protestants are subjected to ruinous impositions. They are compelled to pay oppressive taxes, and if payment is refused, they are thrown into prison. Could they once be assured of protection against persecution of this kind, we know of many who are already enlightened, and who privately acknowledge their full sympathy with the Protestants, who would come out openly; and the work of evangelization would go forward more rapidly.

Out-stations.

Erzingan, until last year, was under the care of the missionaries at Arabkir. Mr. Dunmore spent the winter here. At first a small number used to assemble to hear preaching, and the school had six scholars. The priests and vartabed publicly denounced the Protestants, and forbade all intercourse with them. The school was broken up, the helper returned to Arabkir, the Sabbath congregation diminished to three or four hearers. One young blind man is a hopeful Christian. "Through Mr. Dunmore's aid he committed to memory the Gospel of Matthew, a part of John, and a number of Psalms." He meets much opposition from his family, but is a faithful preacher of the gospel.

On our way to the annual meeting, a gratifying incident occurred. Our route lay through the city of Kenak, ten hours down the Euphrates from Erzingan. Before reaching the city Mr. Dunmore said: "I once saw at Kharpoot a priest from this vicinity, and found him very intelligent. I assisted him in rescuing an Armenian girl, whom the Turks had seized, and were determined to make a Mohammedan." No sooner had we entered a coffee-shop to rest, than a man came in who was much pleased to see us. He was the father of that girl. He could not consent that we should go further that day. We must stop and spend the night as his guests. We found at his house a well-read Bible which Mr. D. had given him some years ago. That Bible has been the means of enlightening that whole family. He told us he often had religious discussion with the priest before mentioned; that he called himself a Protestant; that his friends and neighbors were well-disposed towards the truth; that they were anxious

a teacher should come there; and that they would give him a school-room, and all their children to instruct.

At *Trebizond*, there has been some progress. The church seem united, and "their pastor is striving to bring them gradually on to the ground of a self-sustaining body." "The circulation of books is increasing. They have a fine school." The congregation is growing. Two or three persons are candidates for admission to the church.—At *Khanoos*, "Pastor Simon has labored as usual. He has long been wishing to remove to Moosh, believing that that city presents a wider field of usefulness." He made his arrangements for removing, but in the mean time "some ten families at Khanoos declared themselves Protestants, and a number of persons commenced learning to read. For many days Pastor Simon was constrained to preach every day to congregations of 75 to 80 persons. This movement has been in part the result of political causes, but a number of those who have allied themselves with the Protestants, are enlightened." "The field is inviting, but we have no laborers to gather the harvest." "The brethren on this plain suffer much at the hands of the enemies of the truth."—At *Geghi* are "several families, more or less enlightened, who have called themselves Protestants; and the Armenians, to prevent their secession, have been compelled to take some decided measures for the establishment of good schools."

The experience of the past year has only deepened the conviction, that Erzroom is the most important point within the bounds of this mission, to be supplied with missionary labor. There is everywhere in that field an increasing conviction that the truth is with us. Reverence for monastic institutions and monkish superstitions is decreasing. Monasteries are diminishing in number. A vartabed, at the head of a monastery on the plain of Moosh, acknowledged frankly that he knew the Protestants had the truth, and, said he, "I never preach or say one word against them." Erzroom is the centre of a wide field. * * * There is to be a hard contest. The ecclesiastics of the church are determined that Protestantism shall gain no foothold in Armenia, but we have *no doubt* as to the result.

Arabkir.

The brethren speak of a "variety of experience; trials and discouragements, and following close upon these, successes and encouragements." As these matters, the troubles connected with a false claim set up by the enemies of the truth to the new chapel, and also the unjust taxes demanded of the Protestants, have been reported in the Herald, we need make no further reference to them here; (see the issues of the Herald for January and July. Interesting statistics are also given in the Herald for April.) The church now numbers 48 members; nine men and three women having been added in 1859, on profession of their faith. The congregation has averaged 100 at the new chapel, and 25 at the chapel in West Arabkir. It has been the custom for several years to have a weekly evening prayer-meeting, at the houses of the brethren, during the winter. The past winter, the interest in these meetings so increased that three were held, instead of one. A daily prayer-meeting has been sustained, the greater part of the year. It has generally been held at sunrise. The interest has increased, the number of attendants going up from ten to twenty. During the troubles, "many fervent supplications, 'with strong crying and tears,' were offered up to the Father of mercies, that he would defend that house, built for the honor of his name, and for the worship of his people."

The Sabbath school has usually had ten or eleven classes. These are under the instruction of native brethren, except the two classes for girls, which have been instructed by two young women, who have successively been teachers in the girls' school. The lessons are usually verses from the Bible. Much zeal has been manifested by the women, in committing verses to memory. One woman recited 990 verses in three months. The attendance is 117.

Four schools have been sustained in Arabkir. Their effectiveness has been increased, though the number is less than formerly. One of these is for girls, and has thirty pupils. It is kept in a small ante-room of the new chapel. Fourteen women have recently commenced learning to read. They are taught by boys and girls from the schools. Those who have learned to read before, are making rapid improvement. It is estimated by the native helpers that copies of the Scriptures, either entire or in portions, may be found in two-thirds of the Armenian houses of the city. Two of the preachers and some students were employed, in the winter, as colporters, in the city. In almost all cases

they were favorably received. In two houses only, out of 300 visited in one month, the brethren were not received. There are now connected with the five churches at this station and its out-stations, 100 members. Two years ago there were four churches and 55 members.

Never before has the work been so encouraging and so promising as at present. We have more evidence than ever that the Spirit of God is moving upon the hearts of the people, both Christians and unconverted. Some among the church members are growing in grace and in the knowledge of our Lord and Savior Jesus Christ, and are earnest in their desires and prayers for the conversion of others. Some who have not been regarded heretofore as particularly interested, now seem to be seeking diligently the way of life, and are daily attendants at the prayer meeting. In view of these things, we desire to say: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Out-stations.

Dsak, a village four hours east of Arabkir, is a new out-station. A room has been hired, and two students from the Theological school spent the winter vacation there. Opposition was at first met with, but the people are becoming more and more accessible.—*Malatia* is the most important out-station. The city is twice as large as Arabkir. An account of this out-station and of the work there, was published in the Herald for March.—At *Shapik* "the work has been making ardent progress." The church numbers 13, four having been added during the year. The usual congregation is forty. At a late communion season there were 90 present. The little flock is under the watch and care of Baron Marderos, the converted priest. He has been and is "the means of great good to his flock, and to the people of other villages, who regard him with respect and veneration." "The prejudices of opposers have been softened, and they who were unwilling to hear the word preached, have become desirous to learn the truth."—At *Mashkir* the church has 19 members. Six new members were received during the year. The congregation was 65 at the last communion. The little band of Protestants here have endured numerous troubles, mostly through the influence of one Armenian priest. It is hoped these troubles have nearly ceased.—At *Keban Maden* "the brethren have enjoyed a degree of quiet and freedom from persecutions, which they have suffered in years past. The Turkish authorities have showed themselves friendly, and the Armenians have not ventured on open acts of persecution." The church has fifteen members, one having been added in 1859.—*Agn*, the city, has been left unsupplied. It is a hard field, and yet "quite a number of valuable helpers are from this place." Baron Simon, now in the Theological school at Kharpoot, spent the long vacation at this, his native place. "His father, a rich Armenian, turned him out of doors some years since, for becoming a Protestant." He took up lodging at a room in the khan, as his friends would not receive him. "He had frequent opportunities of conversing with individuals who called upon him."—*Aghun*, the village, is eighteen miles east of Arabkir. Here "the good work has been gaining ground," and has spread to the neighboring villages. In *Vank*, two miles from Aghun, "it has become specially interesting." A union church, to consist of members from both villages, was organized April 8, consisting of five members, three men, two women. Of these, four are from Aghun, and one from Vank. Four or five others are proposed for admission at the next communion.

Kharpoot.

There has been a considerable advance in the congregation, the present average being not less than 120. The "chapel accommodations are becoming too strait" for them. The usual meetings and services have been kept up. The female prayer-meeting "has been attended by some who are not allowed to come to the chapel." An account of the settlement of Baron Marderos, as pastor of the church, will be found in the letter of Mr. Bliss, published in this number of the Herald. The church pledge to him "more than half his salary." The two boys' schools were united last fall. There are now 70 pupils. The number of girls under instruction is about forty.

Out-stations.

These are thirteen in number. In ten of these a school has been sustained a portion of the year, and a helper has been located, and in some cases two men have been stationed at one place. Eleven of these stations are within twenty miles of the city, and they are supplied with preaching on the Sabbath

by the missionaries and the students of the Theological school. They go out Saturday, and return Monday. This plan succeeds well. When the young men shall have completed the course of study, it is hoped they will remain permanently at their stations. *Choonkoosh* is a city of 5,000 or 6,000 inhabitants, sixteen hours to the south of Kharpoot. A gradual change in the feelings of the people is seen. "The Protestant movement is not popular," but the helper often spends five or six hours, reading and preaching to groups of from 20 to 100 persons, "without receiving an insult or meeting any opposition." He "not unfrequently goes out by the express invitation of a waiting throng."—In *Heusenik* "are a few earnest inquirers, and a large number are more favorably disposed than at any previous time."—In *Haboosi* "there has been considerable advance." "The number of Protestants has increased, and the congregation has more than doubled." "The leaven seems to be pervading the entire mass."—In *Hooeli* a pleasing change of public sentiment is marked. In August, but three or four men came to see the missionary, when he spent the night there. "On a recent visit, forty or fifty came in at once upon our arrival."—In *Hoghi* the attendants upon the Sabbath service for the study of the Scriptures increased in the winter, from ten to thirty. A very good spirit is manifested. There is no formal preaching service.—In *Hulakegh* a chapel has been built at an expense of a little more than $200. The congregation has since increased, sometimes exceeding 100 persons in attendance. "Until the opening of the chapel, females never attended; now twelve or fifteen are constant in their attendance." "A large number of women are manifesting great zeal in learning to read."—In *Ichme* there has been little change in the congregation. Recently a spirit of inquiry is noticed among the people at large; groups of from ten to thirty and even fifty or sixty, may be found in different places, studying the Bible.

Three valuable members of our church live in *Mezereh*, and for them and their families, with a few others who come occasionally to our meetings, a Sabbath service has been kept up with supplies from the city. The military Pasha, a few weeks ago, in passing a Protestant shop where a few books are kept for sale, stopped and inquired for a Turkish Bible. None were on hand, but a Testament was shown him, when he said that he had a Testament already, and wanted a complete Bible. A copy was sent from the city and he purchased it openly. The civil Pasha having expressed a desire to see one of our Bibles, we presented him with a copy, which he accepted very cheerfully.

Matters in *Palu*, at the time of making our last annual report, were in a marked transition state. Large numbers were coming to our chapel for the first time, and there was a spirit of earnest discussion and inquiry. Many of these first inquirers have fallen off, but the Sabbath attendance remains quite uniform, the vacant places being filled by more reliable attendants. The progress has been very decided, but it is less in appearance than in reality. It is not so much an increase of new friends, as in the growth in knowledge, and liberal sentiment, and firm establishment in the truth, of the old ones. Twelve persons paid a Protestant tax this year, where, until within a few months, there was but one acknowledged Protestant. The foundations for a permanent work, and for substantial and rapid growth, were never so broad and deep as now. These men are among our most energetic and enterprising Protestants. They manifest a strong desire to help themselves; and though few in number and poor, they are always ready, according to their ability, to help others. They say they have no thought of always depending on the Board for the support of the gospel in this region, and they have already assumed a portion of the expenses of the chapel and school.

There are three or four firm Protestants in *Shukhaji*, and a very good school was kept up in the winter. In *Sursuri* the work has not assumed a very definite form. "Still a beginning has been made." Two new places have been occupied for the first time during this year. One of these is Bizmeshen.

Bizmeshen is a large Armenian village, about two miles beyond Hulakegh. Two years ago a man from that village became enlightened, embraced the truth,

and since that time has encountered a good deal of opposition and persecution. He has long desired that a school might be opened there, as a means of introducing the gospel, but the Armenians would not allow any one of their number to rent us a room. Last fall this Protestant offered us a place free of rent in one corner of his stable, the best which he could give us, and we sent a helper there to teach school and talk with the people as he should have opportunity. The result thus far has been, that the prejudices of the people have softened down, and a few have begun to read the Testament.

Perchinj—Interest in the Truth.

Perchinj is a large village upon the plain, about an hour and a half from the city. The place was visited by our colporters last winter; when, although it is so near us, we learned for the first time that the process of evangelization had already begun. It seems that about two years ago, two men from the village, who were at work in Haboosi, were persuaded to buy a Bible, and since that time, they with a few others have been carefully studying it; and without any teaching, save from above, they appear to have come to a clear understanding of the fundamental truths of the gospel. Since mid-winter we have seen some of these men frequently, and are greatly gratified with their serious manner and thoughtful inquiry after the truth. We rented a room there in March, and now give them, as we do the other out-stations, a regular Sabbath supply. We have been obliged to send two men together, for the strength of no one man is sufficient to meet their demands for continual reading and instruction. It often happens that, from Saturday afternoon to Monday morning, the room is occupied, except for a short time between midnight and daylight. Persons are coming and going continually, and each one wishes that no time be lost while he remains. And we are gratified with the spirit which the few who are most interested manifest. We have never seen in them any disposition to ask idle questions, or to gratify a mere curiosity, or even to prepare themselves for controversy with the old church about rites and ceremonies. Their questions indicate a serious desire to learn the solemn truths of Scripture, that they may be wise unto eternal life. There are thirty, probably, who are considerably enlightened, and more than twice this number appear to be somewhat awakened; but of these how many will remain steadfast, of course it is impossible to form any estimate. The first, in these days also, are often last. Eight or ten copies of the Scriptures have been sold there of late, and several persons have newly begun to read. One man, during the cold weather, sold his *aba*, or outer garment, and bought a Bible with the money, saying it was the command of Christ that any who had not a sword, should sell his garment and buy one. We are encouraged to hope for great results in Perchinj, and we pray that God will direct us by his Providence and his grace, that we may not retard the work which he himself has so auspiciously commenced.

Colportage.

During a part of the winter vacation in the Theological school, four colporters went out, two by two, into villages not included under out-stations. They visited sixty different villages, some of them three or four times. These colporters "receive a cordial welcome in only a few places. They are despised as apostates, and their sojourn in a village is generally very brief; in many cases not even for a night. The advantage of the colporter system is, that it gives an opportunity, here and there, to speak a few words for Christ, where he is not known, and occasionally to sell a Testament; and thus, by frequently calling the attention of these poor, ignorant villagers to the truth, we hope ere long to see them seeking after it themselves. The unoccupied portions of our field are large and inviting. Several villages have already begun to plead for teachers, but at present we can make no provision for enlargement."

Adrianople. (European Turkey.)

The number of Bulgarians in the city is small, probably not over 2,000. The sale of Bulgarian books, especially of the Scriptures, continues unabated. The sale of Jewish Scriptures is next to that of the Bulgarian. "Among the Greeks there seems a gradual progress of light." Many tracts have been disposed of. "The Bible has been procured from us for one of the Greek schools." One hundred and eleven Turkish Testaments and thirteen Bibles have been sold. Turkish students from the Pasha's school have frequently called upon the missionary. The case of the young man who gave so much promise a year ago, has not ended well. "He deserted, leaving some borrowed money unpaid." Among the Armenians, it is hoped there has been some progress, but not all that is desirable. Several cases of interest have occurred. The Bible is read in many families. Some women are learning to read. The Sabbath audiences have not increased. "The lives of some professed Protestants are injurious to the progress of the truth." A Sabbath evening meeting is held at the houses of the brethren, and at the monthly concert sometimes twenty-five are present. "A collection of about one dollar has been taken at each concert, and at the beginning of the year one brother gave five dollars."

Philippopolis.

The Herald for April contained an account of the beginning of missionary work at this new station, in October, 1859. To that we refer for an account of the city and its population. It is "situated on the Maritza river, a hundred miles west from Adrianople, in Ancient Thrace." One teacher seems to have been himself instructed by the Holy Spirit. "A number of young men, both Bulgarians and Greeks, often call on us, and oftener visit our native helper." "In khans and coffee shops the nature and claims of the New Testament religion are much discussed. In spite of the threatened anathemas of the priests, many of the Greeks have been friendly to us, and some show a willingness to hear the truth." "The influence of the helper, himself a converted Greek, has been very apparent" among his countrymen. "Almost every week Mohammedans have called upon us." There has been preaching in Turkish ever since the station was commenced. Usually four or five Bulgarians and one or two Turks are present. A class has been formed for the study of the Bible, and five young men have joined it. "The selling of books has but recently commenced."

Eski Zagra.

Mr. Byington reached this place on the 26th October, 1859. In the Herald for March is an account of the city, population, schools and the like. A Turkish service has been commenced, and more recently the service is half the time in Bulgarian. Very few attend. Of the people the missionary says:

They are evidently deluding themselves, as to the cause of their evils, and the means of deliverance. The Turkish Government and the Greek church are made to bear the whole burden. To such an extent does this feeling prevail, that individual responsibility seems almost to be lost sight of. The better educated look to a Bulgarian hierarchy, and a higher civilization, as the means of their deliverance. They are little concerned for the spiritual purification of their church. Spiritual death seems to reign. The mass of the people are very ignorant of biblical truth, and manifest but little desire to become acquainted with it. The great difficulty we have to contend with is, not direct opposition to the truth, but a sense of security in their present position, and an intense spirit of worldliness. The plainest exhibitions of truth are heard without a dissenting word, but generally with little perceptible effect.

Recent Intelligence.

SYRIA.—Mr. Thomson wrote from Beirut, July 5, recapitulating the most important events, that had affected the position of the missionaries. Hasbeiya has been destroyed, "the church burnt, about one half the men of the Protestant community butchered, and all the remainder, men, women and children, have fled to Sidon and elsewhere for safety. They are reduced to utter poverty. The entire province of Hasbeiya is a desolation. All the Christians that remain from the massacre, of every sect, have fled for refuge to various parts of the country, the major part having reached Beirut in extreme distress." The district of Merj Ayun has also been burnt over, many of the inhabitants killed, and the rest scattered. The missionaries from Sidon, the Deir and the Suk, were at Beirut. Mr. Calhoun remains at Abeih, ready to come down, at a moment's warning.

Mr. Wilson has left Homs and gone to Tripoli, and the missionaries there are in fear of a rising; but wish to remain as long as possible. The school at Abeih is disbanded; also the female school at the Suk. The press is closed, the hands dismissed. The station at the Deir is "blotted out by cruel, cold-blooded butchery. Every house is burnt and destroyed. Very few males, old or young, escaped the hands of the infuriated demons, Turks and Druzes, who enacted this unheard-of tragedy in the presence of the highest Turkish authority in this country." "Whatever in the shape of Turkish government there has been here, has taken part with the Druzes in all these fearful tragedies. The combined and stern remonstrances of all the five great European powers have been treated with contempt, until these representatives of the powers have loudly proclaimed that they have lost all confidence in the government." "We have preaching, every day, to large congregations of Arabs, refugees from all sects and sections; and many hear the gospel who never heard it before. To-morrow we spend as a day of fasting and prayer, in which both European and native congregations unite. Thousands in our own country will doubtless remember us with deep solicitude and earnestness." "Do not forget us at the throne of grace."

Mr. Jessup, writing July 13, says: "It seems that Syria's cup of woe is not yet full." "Damascus has been swept with the besom of destruction. Scenes of horror have been there enacted which will amaze and fill with indignation the whole civilized world." "On Monday, July 9, at 3 o'clock in the afternoon, the wild Moslems of the Medan, a suburb of the city, together with Koords, Druzes and Arabs, burst upon the Christian quarter, plundering, butchering and burning; not opposed but aided by the Turkish soldiers, who could have suppressed the insurrection in half an hour, had they been ordered so to do. At the latest accounts, all the foreign consulates in the city had been burned, excepting only the British and Russian. All the churches and convents were plundered and burned. The Dutch consular agent was killed. The American vice consul" wounded.

"There can be no more missionary work done in Syria outside of Beirut, and perhaps Abeih, and possibly Tripoli, until there is a government worthy of the name. Now, there is literal anarchy." "Where or when this fiendish work is to be arrested, no man can tell. We are exceedingly anxious with regard to our brethren in the vicinity of Aleppo, as the news of the rising in Damascus may produce a general ebullition of Mohammedan fanaticism throughout the empire." "We can say, literally, that we know not what a day may bring forth. We are trusting in the Lord, and waiting to do and suffer all his holy will."

Accounts one day later mention that Mr. Graham, of the Irish Presbyterian mission, was struck down in the streets of Damascus and probably murdered. The total destruction of life in the city at that time was not less than *two thousand*, and thousands more may have been murdered before quiet was restored.

A letter from Mr. Hurter, with dates as late as July 19, mentions the arrival at Beirut of two French line-of-battle-ships on the 16th, one bearing the flag of the Rear Admiral, and of Turkish vessels, with Fuad Pasha on the 17th. He states that seven French monks were killed at Damascus, and says: "News from that place to the 16th instant reports that the Moslems are taking up the marble from the ruins of the Christians' houses, and throwing the dead bodies into the wells, thus destroying them for a time. Life was still insecure (though no fresh murders were taking place) and nothing done on the part of the Government to stop the marauders."

Sandwich Islands.—Mr. Coan wrote from Punahou, May 22. He had recently returned from a trip in the Morning Star to the Marquesas mission, having been absent from Hilo just two months. His report he was not prepared to send by the mail which brought his letter, but he says:

Our visit to the Marquesas was prosperous, and to me, the scenes of our twenty-three days among those islands were of true interest. We were enabled to see every island, to visit every station, to explore all the occupied valleys, to observe the labors and circumstances of every missionary, to converse with every Christian convert, to examine every school, to visit a large number of native huts, and to address, individually and collectively, a large number of the people. The missionaries there are laboring patiently and successfully in the cause of truth, and the Lord is with them.

Respecting his own field he writes:

When I shall be able to send you a report of Hilo I know not. The Lord has watched over that church and people, with kind and faithful care. The righteous hold on their way, and we trust that some sinners have been brought into God's kingdom. Over fifty have been gathered into the church during the past year. Our people are much interested in the great cause of missions and many are ready to help. I brought down one of our young men from Hilo to go on a

mission to Micronesia. He is to marry Deborah, the widow of Kaaikaula, who died at Ponape, and go with her to that field. He is a good man—modest, humble, amiable, and willing to work.

MICRONESIA.—Mr. Roberts writes from Ponape, March 30, that they "had been prospered in health and comfort." There was "no material change for the better among their poor people." "They are evidently passing away." "In the midst of all the darkness, it is refreshing to see, now and then, a ray of light." He thinks there are a *few* who are taught by the Holy Spirit, and they are struggling with temptations and trials, in their endeavor to lead a Christian life. The principal ground of encouragement, in the prosecution of their work, Mr. Roberts seems to think, is the prospective importance of those islands, in the increased intercourse and commerce of the nations.

BOMBAY.—Mr. Harding, writing June 7, mentions the death, June 1, of the converted Mussulman, whose case is mentioned in the Recent Intelligence in the Herald for May. His end was peace. To the missionary he said, "O, I cannot tell you how precious Christ seems to me, how unspeakably lovely. How wonderful that he should have had compassion on one like *me!* His love is infinite, it is divine love." "Thus, after a useful and consistent Christian life of about eight years, he rests from his labors, and his works do follow him. And thus are our hearts strengthened by seeing the power of the gospel so clearly exemplified in this trophy of divine grace."

SATARA.—Mr. Wood writes that two persons, previously mentioned, were received to the church March 25. One of these, "a person of a good deal of standing among his people," of the Mahar caste, was to be employed as a catechist, and was about to start, with one of the older catechists, on a tour among the villages, taking a wider circuit than other helpers had been often disposed to do.

AHMEDNUGGUR.—Mr. Fairbank mentions the addition of one young man to the church at Dedgav in April, and states that much more outward respect is shown to Christians since the recognition by Government of their right to take water from the public wells and aqueducts, and since some have been punished for persecuting them.

Mr. Barker, writing June 4, mentions that ten persons have been received to the church at Khokar since January 1st. They are from nine different villages. Twenty-one villages are now represented in that church, some of them twenty miles distant. "The Spirit seems to be working in an unusual manner in many villages around us, and scarcely a month passes in which I do not receive the names of some new inquirers from the catechists and teachers."

CEYLON.—Mr. Hastings, in sending home the Annual Estimates for 1861, says, "The greater part of a day was spent by the mission, in considering how the instructions of the Committee could be met, with the least loss to our work." Having given the details of the reduction as agreed to,—mostly in the village schools, and the native assistants,—he adds: "*Where* to begin to cut off, and *how*, we shall find it very difficult to decide, when the time for action comes. We have been obliged to drop some schools this year, in order to confine our expenses in that department to the amount appropriated."

Home Proceedings.

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its annual meeting in the Tremont Temple, in the city of Boston, commencing on Tuesday, October 2, at four o'clock, P. M. Rev. S. W. Fisher, D. D., of Hamilton College, is expected to preach the annual sermon.

DONATIONS.

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Brunswick, Cong. ch. Jubilee offering, 78 00
Cumberland, Cong. ch. and so. 36,31; a friend, 7; 43 31
Gorham, do. to cons. Rev. STEPHEN C. STRONG and Mrs. MYRA P. STRONG H. M. 158 30
Hebron and West Minot, Cong. ch. 10 27
Lewiston, A. D. Lockwood to cons. SAMUEL H. GARCELON an H. M. 100 00
New Gloucester, Cong. ch. and so. 46 00
Portland, 2d cong. ch. and so. 245,85; High st. ch (of wh. fr. Henry Goddard to cons. Mrs. ELIZA L. GODDARD an H. M. 100; Ezra Carter, Jr. to cons. Rev. J. W. CHICKERING, Jr., an H. M. 50; S. C. Chase to cons. Rev. ALANSON SOUTHWORTH, of South Paris, an H. M. 50;) to cons Rev. AUGUSTUS F. BEARD an H. M. 841,91; St. Lawrence st. ch. m. c. 22; 1,109 76
Standish, Cong. ch. 13 24
West Auburn, do. 59 00
Yarmouth, 2d do. 30 00—1,647 88
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Farmington, Mrs. E. C. B. 1; Miss H. B. 25c.; Mrs. J. W. B. 2; Mrs. F. O. S. 1; 4 25
Temple, Cong. ch. 3 00—7 25

Lincoln co. Aux. So.
Bath, Central ch. m. c. 31,22; Winter st. cong. ch. m. c. 30; 61 22
Phippsburg, Cong. ch. 22 00
Richmond, Individuals, 7 50
Rockland, A few individuals, 20 00
Topsham, Cong. ch. balance, 3 60
Union, Cong. ch. 5 00
Woolwich, do. m. c. 11 00—130 32
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Central ch. to cons. CARLOSTIN JEWETT and J. GREENLEAF CLARK H. M. 230; a student, 1; 231 00
East Orrington, N. Lufkin, 1 00
Holden, Cong. ch. 2 00
Kenduskeag, I. W. C. 3; Mrs. I. W. C. 2; 5 00
Orono, Cong. ch. 29 74—268 74
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Biddeford, Pavilion ch. and so. 25 00
North Buxton, Cong. ch. 8,62; avails of ring, 42c.; 9 04
South Berwick, do. (of wh. fr. John Plumer to cons. ELIZABETH MEHITABLE PLUMER an H. M. 100;) 141 51
Wells, 1st cong. ch. and so. (of wh. from B. Maxwell, 10; Rev. G. Leach, 5;) 83; 2d cong. ch. and so. 22,14; Mrs. Hannah Gooch, 50; 155 14—330 69

2,384 88

Albany, R. F. 1 00
Belfast, 1st cong. ch. and so. 25 00
Calais, Cong. ch. and so. m. c. 113 87
Dennisville, Cong. ch. 20 00
Fryeburg, do. 72 45
Mercer, do. 5 00
Naples, do. 10 00
North Belfast, do. m. c. 1 98
Princeton, Rev. J. G. Merrill, 2 00
South Paris, Cong. ch. 21,51; Rev. A. Southworth, 17; a young lady for the Turkish mission, 2; 40 51
Stockton, Cong. ch. Jubilee offering, 75 00
Waterford, Cong. ch. 68 59—435 40

2,820 28

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.
Dublin, Cong. ch. and so. 10 00
Fitzwilliam, do. 65 24
Hinsdale, do. wh. with prev. dona. to cons. GEO. WILLMAN an H. M. 50; William Haile to cons. Mrs. S. S. HAILE an H. M. 100; 150 00
Keene, Cong. ch. m. c. 11,44; gent. asso. 2; 13 44
Nelson, Cong. ch. 7 36
New Alstead, do. 18 00
Rindge, J. B. Breed, 10 00
Sullivan, Cong. ch. 10 45
Swansey, do. 30 00
Troy, Mrs. Betsey G. Farrar, dec'd, avails of gold teeth, by D. W. Farrar, 19 26
Walpole, Cong. ch. and so. 63 15—396 90
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, Cong. ch. and so. m. c. 10 24
Hanover, Dartmouth coll. ch. 32 00
Lebanon, Cong. ch. and so. 75 00
Littleton, Cong. ch. m. c. 19 80
Lyme, Cong. ch. and so. 300 00
Piermont, do. 21 00
West Lebanon, do. extra coll. 34; m. c. 92; 126 00—584 04
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Hillsboro' Bridge, Cong. ch. 13 00
Hollis, Cong. ch. 61 48
Manchester, Franklin st. ch. and so. 120 00
Milford, Cong. ch. to cons. Mrs. GEORGE W. BURNS an H. M. 114; a friend, 5; 119 00
Mount Vernon, Cong. ch. wh. with prev. dona. cons. Mrs. EUNICE E. S. LORD an H. M. 40 61
Nashua, Pearl st. ch. m. c. 64 80
New Boston, Pres. ch. 58 00
Pelham, Rev. W. T. Herrick and wife, 7,50; a lady, 5; other friends, 7,50; Mrs. HANNAH C. WYMAN to cons. herself an H. M. 100; 120 00

596 89
Less commissions, 23 00—573 89
Merrimack co. Aux. So. G. Hutchins, Tr.
Boscawen. Ladies, 6 00
Concord, Rev. B. P. Stone, 5 00
Fisherville, 1st cong. ch. and so. 18 12
Franklin, G. W. Nesmith, 50 00
Pembroke, Cong. ch. and so. 37,28; m. c. 10,59; 47 87—126 99
Rockingham co. Conf. of chs. F. Grant, Tr.
Derry, A lady, 5 00
Exeter, 1st and 2d chs. m. c. 13 84
Nottingham, Cong. ch. 3 00
Portsmouth, North ch. 10 00
Conference, 43 86—75 70
Strafford co. Conf. of chs. E. J. Lane, Tr.
Farmington, Cong. ch. 24,37; m. c. 20,54; 44 91
Gilmanton Centre, Cong. ch. 35 00
Laconia, B. T. S. 5; a thank-offering, 10; 15 00
Meredith Bridge, Cong. ch. and so. 37 31
North Conway, Friends, 10; Mrs. M. M. Crafts, 10; 20 00—152 22
Sullivan co. Aux. So. N. W. Goddard, Tr.
Acworth, Cong. ch. 25,57; m. c. 6; 31 57
Claremont, Cong. ch. gent. 61,55; ladies, 66,45; m. c. 21,83; to cons. MOSES R. EMERSON an H. M. 149 83
Lempster, 1st cong. ch. and so. 10 00
Meriden, K. U. Acad. m. c. 57,98; la. and gent. asso. 76,11; to cons. Miss HELEN M. RICHARDS an H. M. 134 09—325 49

2,235 23

Lancaster, Cong. ch. and so. 24; Mrs. S. W. E. Fay to cons. Rev. PRESCOTT FAY an H. M. 50; 74 00

2,309 23
Legacies.—Lempster, Milton Bingham, 150 00

2,459 23

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. and so. 15 00
Shoreham, do. to cons. Rev. E. B. CHAMBERLAIN an H. M. 63 00—78 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Cabot, Cong. ch. 18 00
Danville, do. 100 00
Lower Waterford, A friend, 10 00
Lyndon, Cong. ch. m. c. 14 00
McIndoes Falls, Cong. ch. 18; Rev. A. B. Bradford, 10; 28 00
North Barnet, Cong. ch. 29 78
Peacham, do. m. c. 20; Mrs. Lydia C. Shedd to cons. Mrs. LOUISA M. PARKER, Mrs. ELIZABETH STROBRIDGE, Miss JANE E. CHAMBERLIN H. M. 400; 420 00
St. Johnsbury, 2d cong. ch. 45,94; friends, 200; South cong. ch. and so. m. c. 32,76; avails of two rings, 75c.; 279 45—899 23
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Cong. ch. m. c. 68,92; N. G. Clark, wh. with prev. dona. cons. C. W. WILLARD, of Montpelier, an H. M. 50; M. H. Stone, 20; 138 92
Hinesburg, Cong. ch. 50 00
Underhill, M. P. P. 5; Miss H. C. 5; 10 00—198 92
Franklin co. Aux. So. C. B. Swift, Tr.
Enosburg, George and Elmira Adams to cons. JULIA A. FAS-

SETT an H. M. 100; S. H. Dow, 10; R. S. Nichols, 10; 120 00
Georgia, A friend, 3 00
St. Albans, A friend, dec'd, 5 00—128 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Chelsea, Cong. ch. and so. m. c. 1 32
Corinth, Cong. ch. and so. 11 75
Newbury, do. to cons. DAVID WELLS, JOSEPH ATKINSON and LUCIUS HAZEN H. M. 310 52
Randolph, Cong. ch. 27 00
Vershire, do. 5 94
West Randolph, do. 32 00
Williamstown, do. 24,25 · Elizabeth C. Ainsworth, dec'd, 28; 52 25—440 78
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Barton, Cong. ch. m. c. 8,75; Jubilee offering, 15,25; 24 00
Brownington, Cong. ch. special coll. 19; m. c. 11; 30 00
Coventry, Cong. ch. Jubilee coll. 15.70; m. c. 3.80; J. M. 2; 21 50
Craftsbury, Cong. ch. 31,20; Moses Root and wife, 15; 46 20
Derby, A. J. Albee, 17 50
Holland, Mrs. Montgomery, 10 00
Irasburgh, Cong. ch. 27 00
West Charlestown, Cong. ch. 7 00—183 20
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Cong. ch. 53 00
Brandon, do. m. c. 101,59; children of Mrs. E. T. CONANT to cons. her an H. M. 100; 201 59
Castleton, Cong. ch. and friends, 30 00
Fairhaven, Cong. ch. and so. 54 34
Pawlet, do. 36 00
Pittsford, do. 20: m. c. 30,88; 50 88
Poultney, do. 48,73; m. c. 17,23; 65 96
Rutland, do. 26; m. c. 21,73; Mrs. M. R. Page, 50; Mrs. Hodges, 5; 102 73
Wallingford, Cong. ch. and so. 9 50
West Rutland, do. 57 00
Conference of chs. 2 00—663 00
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. and so. 63,03; m. c. 9,29; 72 32
Montpelier, do. 177,75; m. c. 6,50; 184 25
Montgomery, do. 5; D. W. 1; an aged widow, 20; 26 00
Northfield, Cong. ch. m. c. 45; children and friends of CALVIN CADY to cons. him an H. M. 100; 145 00
Waitsfield, Cong. ch. and so. 31 00—458 57
Windham co. Aux. So. F. Tyler, Tr.
Grafton, Cong. ch. and so. 107,30; a friend, 20; 127 30
West Townsend, for the cause of Christ, 2 00—129 30
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Hartford, Cong. ch. and so. 50 00
Norwich, do. 20: J. S. 15; 35 00
Weathersfield, Centre cong. ch. and so. 16 50
Windsor, Cong. ch. and so. gent. 61,20; la. 51,26: m. c. 47,58; 160 04
Woodstock, do. 36; m. c. 7; S. Woodward and family, 25; 68 00—329 54

3,508 54

Bennington. Cong. ch. and so. 123; m. c. 22,37; 145 37
Johnson, A friend, for H. N. Barnum of Kharpoot, 2 50—147 87

3,656 41

Legacies.—Waterford, Abiah Cheney's Estate, by Jonathan Ross, Adm'r, 70 00

3,726 41

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, 1st cong. ch. and so. m. c. Jubilee offering, 23; a friend, 10; 33 00
North Falmouth, Cong. ch. m. c. 10 00
Orleans, Cong. ch. and so. wh. with prev. dona. cons. Mrs. MARY D. HIGGINS an H. M. 60 00
Truro, Cong ch. and so. balance, 4 00
West Barnstable, Mr. Scudder, 50
Yarmouth, A mother. 10 00—117 50
Berkshire co. Aux. So. H. G. Davis, Tr.
Great Barrington, 1st cong. ch. 102,85; m. c. 43,66; 146 51
Hinsdale, Cong. ch. 125,24; m. c. 63.92; 189 16
Lee, Cong. ch. gent. assoc. 287,11; la. do. 107,89; m. c. 80; 475 00
Lanesboro', Cong. ch. 17,50; m. c. 14,75; 32 25
Lenox, Cong. ch. 62,64; m. c. 29,36; 92 00
Monterey, Cong. ch. and so. 21 00
New Marlboro', 1st do. 40 00
Pittsfield, Cong. ch. ladies' asso. 422,35; gent. do. 402,75; m. c. 93,77; German ch. 3; young ladies' inst. 10; 931 87
Sheffield, Cong. ch. 79 65
South Egremont, Cong. ch. and so. 25 00
Stockbridge, do. m. c. 50 00
West Stockbridge. Benjamin Cone, 250; Mrs. Charlotte Cone, 250; 500 00
Williamstown, Williams college, faculty and students, 41 50
Windsor, Cong. ch. and so. 44; m. c. 11; 55 00-2,678 94
Boston, S. A. Danforth, Agent,
(Of wh. from a missionary, a thank-offering, 440,46; A. D. 2: a friend, 150; do. 40; do. 25; Mrs. M. N. Hooker, a Jubilee offering, 50; Penitent female refuge, 12;) 2,042 20
Essex co.
Andover, South par. m. c. 27,88; Chapel ch. and cong. wh. with prev. dona. cons. Rev. GEORGE I. BARD, Rev. WILLIAM CRAWFORD, Rev. PETER MCVICAR, Rev. EDWARD P. WALKER, ANDREW J. CLAPP, GEORGE H. CLARK, JOHN C. CUTLER, and L. S. ROLAND H. M. 148; Abbott fem. acad. 81,50; 257 38
Lawrence, Lawrence st. ch. 24,61; a friend, 50; 74 61
Lynn, 1st cong. ch. and so. m. c. 17; Tower Hill chapel, 3; 20 00
Methuen, J. W. 2; 1st ch. and so. 5; 7 00
North Andover, Trin. cong. ch. and so. 25 00
Salem, Tabernacle, m. c. 36,63; A. R. B. 10; J. D. 10; a friend, 2; 58 63
Saugus, Cong. ch. and so. 35 55—478 17
Essex co. North Aux. So. J. Caldwell, Tr.
Groveland, Cong. ch. and so. 17 12
Haverhill, West do. 118 00
Newbury, A friend, 2 00
Newburyport, A lady, 30 00
West Amesbury, Cong. ch. with prev. dona. cons. Rev. ABRAHAM BURNHAM, of Haverhill an H. M. 9 86
West Newbury, 1st par. special coll. 29,08; m. c. 23,24; 2d par. 40; m. c. wh. with prev. dona. cons. JAMES DURGIN an H. M. 72,76; Anna C. Carr, dec'd, 25; 190 08—367 06
Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, Evan. cong. ch. and so. (of wh. for the Zulu miss. avails of watch, 2,75;) 102,75; Lanesville ch. m. c. 36,25; 139 00
Manchester, Rev. Mr. Tenney's so. 16 25
Rockport, Miss. sewing circle, 20 00—175 25
Franklin co. Aux. So. L. Merriam, Tr.
A friend, 10 00
Ashfield, 1st cong. ch. and so. 12; m. c. 25,33; 2d cong. ch. and so. 28,41; 65 74
Buckland, Cong. ch. 63 58
Charlemont, 1st cong. ch. and so. 30 00

Conway, Cong. ch. and so. gent. 113,63; ladies, 67,87; m. c. 85,37; extra, gent. 66; la. 69; 401 87
Deerfield, Ortho. Cong. ch. and so. 30 20
E. Hawley, Cong. ch. 22; m. c. 2; 24 00
Greenfield, 2d cong. ch. 50 00
Montague, Mrs. Zelinda Bardwell to cons. RODOLPHUS JOHNSON, of Warren, R. I. an H. M. 100 00
South Deerfield, Monument so. 6; 1st cong. ch. and so. to cons. SUMNER DUNLAP an H. M. 125,58; 131 58
Sunderland, Cong. ch. wh. with other dona. cons. MOSES HUBBARD, 2d, an H. M. 19,50; a mother's offering, 7; 26 50
Warwick, Trin. so. 11 50

944 97
Dis. on broken bank bill, 2 85—942 12

Hampden co. Aux. So. J. C. Bridgman, Tr.

Chicopee, 1st cong. ch. and so. m. c. 52,58; 3d cong. ch. special coll. and m. c. which with prev. dona. cons. C. M. KENDALL and CHAS. L. PEPPER H. M. 197,73; 250 31
Chicopee Falls, 2d cong. ch. 20,89; m. c. 42,47; 63 36
East Longmeadow, Cong. ch. wh. with prev. dona. cons. Rev. A. B. PEABODY and HEZEKIAH BURT H. M. 79; m. c. and coll. 23,67; H. Burt, 10; 112 67
Holyoke, 2d cong. ch. which with prev. dona. cons. CHARLES DYER an H. M. 91,43; Jubilee offering, 5; 96 43
Huntington, 2d cong. ch. 24,24; m. c. 16,43; 40 67
Longmeadow, Cong. ch. m. c. 24,76; la. sewing circle, 56; gent. benev. asso. 200,75; 281 51
Monson, E. F. M. 5; Rev. D. N. Coburn, 10; 15 00
North Wilbraham, Cong. ch. wh. with prev. dona. cons. DAVID ADAMS an H. M. 14,81; m. c. 26,13; a friend, 14,50; 55 44
Palmer, 1st cong. ch. 13 05
Springfield, South ch. and so. wh. with prev. dona. cons. Mrs. S. G. BUCKINGHAM, Mrs. MARIA STEVENS, Mrs. WILLIAM STOWE, Mrs. HELEN MARSH, Mrs. ANNA E. BRIDGMAN, Mrs. EMILY B. COLTON, Mrs. O. W. WILCOX, HENRY A. ROBINSON, A. F. COWLES, A. S. MCLEAN, O. W. WILCOX, SIMEON NEWELL, JAS. H. BUTLER, HENRY BREWER, FRANKLIN CHAMBERLAIN, and JOSEPH C. BRIDGMAN H. M. 707,86; young people's miss. asso. 80,08; a friend, 500; 1st ch. and so. to cons. JOHN C. KINGSLEY, ELBRIDGE MORGAN, Mrs. H. M. PARSONS H. M. 141,12; m. c. 215,43; Jubilee offering, (of wh. fr. Marvin Chapin to cons. JOHN M. CHAPIN an H. M. 100;) 310; North ch. and so. 101,66; m. c. 119,60; a friend to cons. Mrs. ESTHER A. DRUMMOND an H. M. 100; Olivet st. ch. wh. with prev. dona. cons. THOMAS J. SHEPARD an H. M. 40,25; Rev. Asa Mann, 10; 2,326 00
South Wilbraham, Cong. ch. 20; individual, 10; 30 00
Westfield, 1st cong. ch. 125; m. c. 100; 225 00
West Granville, 1st cong. ch. 14,36; m. c. 24,53; 38 89
West Springfield, 1st cong. ch. 141,20; m. c. 70,83; 212 03

3,760 36
Ded. for printing, 25 00-3,735 36

Hampshire co. Aux. So. S. E. Bridgman, Tr.

A friend, to cons. DAVID SANDERS and Mrs. AMY W. SANDERS, of Whateley, H. M. 200 00
Easthampton, Cong. ch. m. c. 41,14:
Samuel Williston, 600; 641 14
Granby, Cong. ch. and so. 37 56
Northampton, 1st cong. ch. 515,52; m. c. 84,32; Edwards ch. 109,83; m. c. 27,84; N. B. C. 4; I. W. Lyman, 50; 821 51
Plainfield, Cong. ch. and so. 41 63
South Hadley, do. m. c. 28,26; avails of gold ornament, 75c.; 29 01
South Hadley Falls, Cong. ch. 40 28
Westhampton, do. 33 92 1,845 05

Middlesex co.

Bedford, Trin. cong. ch. and so. wh. with prev. dona. cons. P. W. CHAMBERLIN, and Mrs. SARAH D. LANE of Boston, H. M. 148,79; ladies' special effort, 17; m. c. 4,96; 170 75
Cambridge, Shepard cong. ch. and so. m. c. 30 89
Cambridgeport, 1st cong. ch. and so. 240 00
East Cambridge, Evan. cong. ch. m. c 10 76
Lowell, Kirk st. cong ch. and so. 600; 1st cong. ch. 265,46; m. c. 45,99; 911 45
Melrose, Cong. ch. and so. 228,85; m. c. 72,89; 301 74
Newton Corner, Eliot ch. and so. R. W. Holman, 30 00
North Chelmsford, Rev. B. F. Clark and wife, 35 00
Waltham, Trin. cong. ch. and so. 19 20
West Cambridge, W. S. Frost, 100 00
Weston, Mrs. M. A. H. Bigelow, 40 00-1,889 79

Middlesex co. North and vic. C. Lawrence, Tr.

Fitchburg, Calv. cong. ch. and so. 61,78; a friend, 50c.; 62 28
Grafton, Union ortho. ch. and so. 48 00
Lancaster, Cong. ch. and so. 55; a friend, 25; a friend, 10; 90 00
Pepperell, Cong. ch. 23 12
Shirley, Ortho. ch. and so. bal. 32
Stow, do. 25 00—248 72

Middlesex South.

Grantville, Cong. ch. and so. 45 00
Littleton, Rev. E. Loomis, 25 00
Natick, Cong. ch. and so. m. c. 19 18
Needham Plain, m. c. 12 33
Sherborn, Cong. ch. a bal. 4 00
South Natick, John Eliot ch. and so. 7 50
Tewksbury, Cong. ch. and so. 170 00
Townsend Centre, 136 00
Wayland, Evan. Trin. ch. 36,37; m. c. 13,77; 50 14
Westford, Union cong. church and so. 7 85—477 00

Norfolk co.

Dedham, 1st ch. and so. 100 00
Dorchester, 2d cong. ch. and so. 29 00
Dover, do. do. 16 00
East Medway, 1st do. 78,50; m. c. 15,54; 94 04
Jamaica Plain, Harry and Alice, 5 00
Roxbury, Eliot ch. and so. gent. 671,75; m. c. 15,39; Vine st. ch. and so. 188; m. c. 14,52; 889 66
West Roxbury, South evan. cong. ch. and so. m. c. 24,01; Mrs. E. W. 2; 26 01
Wrentham, A friend, 6 00-1,165 71

Old Colony Aux. So. H. Coggeshall, Tr.

Rochester, Cong. ch. and so. 18 00
West Middleboro', A friend, 1 00—19 00

Palestine Miss. So. E. Alden, Tr.

Bridgewater, James M. Leonard, 50 00
Hanover, 2d cong. ch. Rev. J. Aiken, 5; J. Totman, 2; 7 00
North Middleboro', Cong. ch. and so. 29 67—86 67

Pilgrim Asso.
Kingston, 2d evan. cong. ch. and so. 85 00
Marshfield, Cong. ch. and so. 7 75—92 75
Taunton and vic.
Rehoboth, Cong. ch. and so. 53 00
Worcester co. Central Asso. W. R. Hooper, Tr.
(Of wh. from Boylston Centre, cong. ch. 100: a friend, 1,000;) 1,900 00
Worcester co. North Aux. So. C. Sanderson, Tr.
Ashburnham, Friends, by Miss Fuller, 10 00
Worcester co. South Conf. of chs. W. C. Capron, Tr.
Blackstone, Cong. ch. and so. to cons. HENRY C. KIMBALL an H. M. 111 00
Sutton, Cong. ch. la. extra, 36 00
Upton, Mrs. L. Fiske, for Turkish miss. 3; for China, 3; 6 00
Uxbridge, Evan. ch. ladies, 18 25
Westboro', Rev. W. T. Sleeper, 25 00
Whitinsville, Cong. ch. m. c. 442 97—639 22

18,963 51

Chelsea, Winnisimmet ch. and so. m. c. 36,84: a friend, 3; 39 84
Holmes' Hole, Coll. in the Methodist vestry, 5,17; a friend, 10; 15 17
Mass. 2; A. J. 2; unknown, 40; a friend, 10; a friend, 100; 154 00—209 01

19,172 52

Legacies.—Brookfield, Rev. M. Stone, by J. S. Montague, Ex'r, 300 00
Lee, Stephen Bradley, sen., by Stephen Bradley, 170 00
Southampton, Warham Searle, by T. P. Bates, Ex'r, 10 00
Southbridge, Samuel T. Lane, by S. M Lane, 100 00
Whitinsville, Ezra W. Fletcher, by P. W. Dudley, Ex'r, 700 00
Woburn, Avails of land belonging to the Estate of Stephen Richardson, 570 20-1,850 20

21,022 72

CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.
Darien, Cong. ch. 23 00
Fairfield, Mrs. A. H. Kellogg, 10 00
Green's Farm, Cong. ch. m. c. 7 00
Stamford, 1st do. 24,44; RICHARD E. RICE to cons. himself an H. M. 100; 124 44—164 44
Fairfield co. East Aux. So.
Bethel, S. Seelye, 36 00
Bridgeport, 1st cong. ch. 75 27
Newtown, Cong. ch. 48 40—159 67
Hartford co. Aux. So. A. G. Hammond, Tr.
Bristol, A friend, 11 00
Burlington, Cong. ch. and so. 36 00
Collinsville, Cong. ch. 119 44
East Windsor, 1st ch. 65; Hill, 20,88; 85 88
Hartford, Centre ch. m. c. 26,45; North ch. m. c. 56,58; 83 03
Manchester, 2d cong. ch. 113 70
New Hartford, North cong. ch. (of wh. fr. Eliza S. Brown, for the support of *Anna E. Martin*, Ceylon, 12;) 80 00
Pequonnock, Cong. ch. 2 00
Suffield, Mrs. M. Campbell, 2 00
Weathersfield, A friend, 2 00
West Avon, Cong. ch. 15 20
Windsor, 1st do. 56 00—606 25
Hartford co. South Aux. So. H. S. Ward, Tr.
Kensington, Cong. ch. m. c. 13 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bridgewater, 20 00
Kent, Cong. ch. 75 00
Morris, Cong. ch. 10 00
New Preston, Ch. and Warawang asso. 20 00
Terryville, Cong. ch. m. c. 33 05
Winchester Centre, Cong. ch. m. c. 10 00—168 05
Middlesex Asso. R. E. Selden, Tr.
Centre Brook, Cong. ch. m. c. 15 00
East Hampton, 1st cong. ch. wh. with prev. dona. cons. Rev. H. A. RUSSELL and HIRAM VEAZEY H. M. 140 00
Grassy Hill, Cong. ch. and so. to cons. Rev. GEORGE A. MILLER, of Burlington, an H. M. 50 00
Old Saybrook, Phebe Lord, 10 00—215 00
New Haven City Aux. So. F. T. Jarman, Agent.
North ch. m. c. 9,25; South ch. m. c. 8,31; Yale college, 486,18; m. c. 4,60; Chapel st. ch. m. c. 27; College st. ch. 69; Centre ch. m. c. 192,92; Davenport chapel, m. c. 2,72; 3d ch. m. c. 100,78; Mrs. A. N. S. 5; a friend, 50; an aged lady, 20; Ladies' Durand so. 10; J. M. B. D. 10; 995 76
New Haven co. East Aux. So. F. T. Jarman, Agent.
Fairhaven, Centre ch. m. c. 15 75
Madison, Cong. ch. 40 00
West Meriden, G. M. 5 00—60 65
New Haven co. West Conso. A. Townsend, Tr.
Waterbury, 1st cong. ch. 25,41; m. c. 15,10; Rev. S. W. Magill, 10; 50 61
New London and vic. and Norwich and vic. Aux. So. F. A. Perkins & C. Butler, Trs.
Franklin, Cong. ch. 36 40
Greenwich, 36 00
Lebanon, Goshen, Cong. ch. extra, 44 50
Montville, Mohegan ch. 21 91
Mystic Bridge, Cong. ch. 58 76
New London, 1st cong. ch. m. c. 44,92; a member of the 1st ch. to cons. Mrs. BETSEY P. MCEWEN, of Enfield, Ms an H. M. 100; 144 92
No. Stonington, Cong. ch. and so. 108 00
Norwich, Broadway ch. 56,06; gent. 14,25; ladies, 2; 2d ch. and Broadway union m. c. 62,19; 1st ch. and so. m. c. 25,45; 2d ch. and so. 19,04; 178 99
Preston, 1st cong. ch. 50 00
Stonington, do. 22 22—701 70
Tolland co. Aux. So. E. B. Preston, Tr.
Columbia, Cong. ch. and so. extra, 24,15; m. c. 3,85; 28 00
North Coventry, Cong. ch. wh. with prev. dona. cons. LYMAN TALCOTT an H. M. 50; ladies' asso. 60,84; 110 84
Somers, Cong. ch. in part, 30; m. c. 20; 50 00
Vernon, Cong. ch. m. c. 12; a friend, 3; 15 00—253 84
Willington, 50 00
Windham co. Aux. So.
Ashford, Cong. ch. 22 00
Scotland, do. 25 00
Thompson, do. m. c. 19 00
Putnam, Village ch. 26; m. c. 10; 36 00
Willimantic, Cong. ch. m. c. 24,50; la. 2,25; 26 75—128 75

3,517 72

Legacies.—East Hartford, Mrs. H. Bigelow, by A. G. Hammond, 22 50
New Haven, Mrs. Lucretia Hotchkiss, by Charles Bradley, Ex'r, 200; Rev. Wm. L. Strong, by Wm. Strong, Ex'r, 200; 400 00—422 50

3,940 22

RHODE ISLAND.

Bristol, Cong. ch. and so. 55,06; lad. 48,88; m. c. 6,06; 110 00
Little Compton, United cong. ch. m. c. 21,10; widow's mite, 65c.; 21 75
Westerly, Cong. ch. jubilee offering, 25 00—156 75

NEW YORK.

Buffalo and vic. Aux. So. J. Crocker, Agent.
Buffalo, E. D. 25; a friend, 200; 225 00
Geneva and vic. Aux. So. A. Merrell, Agent.
Addison, Pres. ch. 31 21
Bristol, Rev. E. Jones, 5 00
Burdette, Pres. ch. wh. with prev. dona. cons. EDMUND BROWN an H. M. 31 25

Fulton, Pres. ch. 225 00
Geneva, Fem. miss. so. 68,15; W. H. Smith, 12; 80 15
Greene, Cong. ch. 12 18
Havana, Pres. ch. 18 00
Livonia, do. 20 00
McGrawville, 26 00
Newark Valley, Cong. ch. 50,76; m. c. 13,33; 64 09
Prattsburgh, Pres. ch. m. c. 21 00
Seneca Castle, do. 31 50
Whitney's Point, 33,25; Fem. miss. so. 10,75; 44 00
612 38
Ded. exc. 3 00—609 38

Greene co. Aux. So. J. Doane, Agent.
Catskill, Pres. ch. (of wh. from E. B. Day, 50;) 212,43; a friend, 5; 217 43
Durham, 1st pres. ch. m. c. 32 25—249 68

Monroe co. and vic. E. Ely, Agent.
Rochester, Central pres. ch. 80; 1st pres. ch. a friend, 400; 480 00

New York and Brooklyn Aux. So. A. Merwin, Tr.
Of wh. fr. Clinton av. cong. ch. Brooklyn, (of wh. fr. Henry Treadwell to cons. Mrs. Henry Treadwell, Alfred Smith and Rev. Edward C. Miles, of Stratton, N. H., H. M. 250; George W. Snow, to cons. himself an H. M. 100; Alfred S. Barnes, to cons. Mrs. Alfred S. Barnes an H. M. 100; Frederic A. Lane, to cons. himself an H. M. 100; Miss Helen B. Stone, to cons. herself an H. M. 100; Alfred Smithus, to cons. Rev. Francis H. Marling, of Toronto, Canada, an H. M. 50; R. S. Roberts, to cons. Rev. Brainard Kent, of Chicago, Ill. an H. M. 50; R. S. Oakley, to cons. Rev. Charles M. Oakley, of Millville, an H. M. 50; fr. the church, to cons. Mrs. William I. Budington an H. M. 100; I. O. Whitehouse, 50; George S. Coe, 50; John Smithus, 50; John A. Betts, 50; Michael Snow, 50; L. C. Andrus, 25; Jas. Hutchinson, 25; E. R. Aldrich, 25; Edward Stone, 25; Delia W. Stone, 25; R. S. Wyckoff, 25; Edward H. Ladd, 25; C. P. Dixon, 50; L. C. Warner, 20; S. C. Parsons, 20; W. H. Harris, 20; Amos T. Hatfield, 20; John F. McCoy, 25; O. Stelle, 20; Luke T. Merrill, 20; Rev. W. I. Budington, 25; 1,892,55; of which for the debt, 715;) 1,177,55; Park pres. ch. Brooklyn, to cons. Rev. Theodore L. Cuyler an H. M. 155,72; A. A. Lewis, 30; W. A. Ransom, 75; B. B. Gale, 50; B. F. Butler, 40; Edw'd C. Chapin, 20; Francis Torrance, 20; W. E. Dodge, 1,000; Mrs. Hannah Ireland, 30; Dr. Blakeman, 25; North pres. ch. 234,34; 11th pres. ch. which with prev. dona. cons. Rev. Edward Allen, of Honeoye Falls, Rev. Lorenzo M. Gates, of Hinsdale, Rev. Lysander T. Burbank, of the Assyrian mission, and Rev. James A. Griffes, H. M. 150; Z. S. Ely, 500; A. R. Wetmore, 250; John Slade, 300; Scudder miss. so. of West pres. ch. 180; W. W. Chester, 500; a Methodist Jubilee offering, 10; 4,938 28

Oneida co. Aux. So. J. E. Warner, Tr.
Utica, Unknown, 5 00

Otsego co. Aux. So. D. H. Little, Tr.
Delhi, The Misses Dennis, 10 00

St. Lawrence co. Aux. So. L. W. Chaney, Tr.
Gouverneur, An H. M. to cons. James Newton Wright an H. M. 100 00

Syracuse and vic. Aux. So. S. Mead, Tr.
Otisco, A friend, 10 00
Pompey, 1st cong. ch. 48 68
58 68
Ded. ex. 29—58 39

Washington co. Aux. So. A. Eldredge, Tr.
Salem, 1st pres. ch. (of wh. fr. T. R. W. for education in West Africa, 15;) 115 39
Whitehall, Pres. ch. (of wh. fr. I. H. H. Burke, to cons. Samuel Shumway, of Essex, N. Y. an H. M. 100,) 200,32; m. c. 79,33; 279 65—395 04

7,070 77

Albany, 4th pres. ch. m. c. 75; 1st cong. ch. 93,24; Davis Dyer, 15; 183 24
Angelica, V. Thomas, 8 00
Arkport, Pres. ch. 10 00
Aurora, do. which with prev. dona. cons. Alonzo Delano Morgan and Rev. Thomas B. Hudson, of Union Springs, H. M. 55 00
Bainbridge, Ch. 6 78
Baldwinville, 1st pres. ch. 20 00
Bell Port, 1st cong. ch. 4 16
Berkshire, A friend, 5; 1st cong. ch. coll. and m. c. 50,22; 55 22
Big Flats, Pres. ch. 20 00
Brunswick, 1st do. 11 20
Burns, Pres. ch. 6 00
Buskirk's Bridge, E. Smith, 10 00
Binghamton, Pres. ch. (of wh. from O. Ely to educate *Louisa G. Ely*, Ceylon, 20;) 245; Rev. Peter Lockwood and wife, 25; 270 00
Circleville, Pres. ch. 10 00
Champlain, 1st pres. ch. and so. 55 00
Chenango Forks, Rev. S. Johnson, 5 00
Corning, Pres. ch. 71 53
Crown Point, 2d cong. ch. 20 00
Denton, Pres. ch. 39 26
East Palmyra, do. 20,39; A. H. L. and wife, 6; 26 39
East Springfield, Rev. S. J. Tracy, 50 00
Fayetteville, Pres. ch. and so. 85 23
Flushing, Rev. H. D. Ward, 10 00
Franklin, 1st ortho. cong. ch. 69 50
Franklinville, Pres. ch. m. c. 42 50
Gloversville, Cong. ch. and so (of wh. from Chas. Mills to cons. Mrs. Mary Ann Hough an H. M. 100; Mr. and Mrs. U. M. Place to cons. William Burr Dunning an H. M. 100; Mrs. Mary A. Hosmer to cons. Isaac McDonald an H. M. 100; I. V. Place to constitute Miss Lucy Place an H. M. 100; D. C. Mills to cons. Mrs. Andalusia E. Mills an H. M. 100; Alanson Judson, 75;) 718 18
Guilford, 1st cong. ch. and so. 31 65
Homer, Cong. ch. 242; J. M. Schermerhorn, 100; 392 00
Howell's Depot, Mrs. A. M. F. Shaw, for Rev. L. H. Gulick, Micronesia, 1 00
Hudson, 1st pres. ch. 67,81; Josiah W. Fairfield, to cons. himself an H. M. 100; 167 81
Irvington, Pres. ch. (of wh. fr. John T. Terry, which with prev. dona. cons. Frederick P. Terry, John T. Terry, Jr., and Roderick Terry H. M. 250;) 432 00
Kinderhook, Ref. D. ch. to cons. Rev. J. Romeyn Berry an H. M. 110 00
Leon, Mrs. S. M. Wellman, 3 00
Lewiston, Pres. ch. 10 00
Marbletown, A lady, 5 00
Middletown, 1st pres. ch. 90 00
Milton, J. O. Clark, 10 00
Morrisville, Cong. ch. and so. 35; Rev. W. B. Hammond, 10; 45 00
Newark, Pres. ch. Jubilee offering, 201,83; m. c. 38,17; 240 00
New Haven, Pres. ch. and so. 9 00
New Hartford, Unknown, 5 00
New Lebanon, S. C. 5,75; a friend, 25c.; 6 00
New York, Rev. Isaac Ferris, D. D. 50 00
North Bergen, J. G. 5; Mrs. M. B. G. 5; 10 00

North East, Centre Cong. ch. 10; Rev. G. R. F. 75c.; 10 75
Northville, Young people's miss. so. 5 00
Oakfield, Pres. ch. Mrs. E. Holbrook, 10; Miss Mary Holbrook, 15; E. N. Manley, 5: 30 00
Oswego, Cong. ch. 106 52
Otisco, Youth's miss. so. for Priest Yohannan, 35 00
Owego, Pres. ch. 133; m. c. 51,17; 184 17
Phelps, A lady, 1 00
Remsen, Ebenezer cong. ch. 9,14; E. W. Everett's fam. miss. box, 4,70; 13 84
Ridgebury, Pres. ch. 30; J. C. Stewart, 15; 45 00
River Head, Cong. ch. 7 00
Rodman, do. 25 00
Schaghticoke, Pres. ch. and cong. 140 00
Skaneateles, Pres. ch. 40 00
Shelter Island, Coll. 23 00
Sherman, Cong. ch. and so. 40 50
Sidney Plains, Ch. 19 00
Southold, Pres. ch. 10 00
Spencertown, do. 33 00
Springfield, do. 100 00
Success, Mrs. N. D. 1 00
Tarrytown, Young la. miss. box, 9 00
Troy, 1st pres. ch. to cons. Rev. HERRICK JOHNSON an H. M. 50 00
Unionville, Pres. ch. 11 00
Vernon Centre, do. 27 33
Walton, 1st cong. ch. ack. in the June Herald as from the pres. ch. 37.
Warrensburgh, 1st cong. ch. m. c. 12 40
Warsaw, E. D. B. 10 00
Waterford, H. G. wh. with prev. dona. cons. S. B. LUDLOW, of Oswego, an H. M. 50 00
Waterville, Pres. ch. Jubilee fund, 25; la. benev. asso. 38; 63 00
Wilson, Union miss. asso. 2 00
York, Pres. ch. 18; Rev. T. M. H. 5; J. P. V. 5; A. C. 5; 33 00
A friend, 50 00—4,577 16

11,647 93

Legacies.—A friend, 10,000 00
Fulton, J. Darrow, by J. E. Dutton, Ex'r, (150 prev. ack.) 213 26
Oswego, Squire Stone, by E. W. Brown, Ex'r. 16 75
Salem, Daniel Hawkners, 10 50
——10,240 51

21,888 44

NEW JERSEY.

Bergen, 1st pres. ch. 158 22
Deckertown, do. 23; E. A. Stiles to cons. Mrs. E. B. STILES an H. M. 100; 123 00
Dover, Pres. ch. to cons. Mrs. HARRIET SEGUR an H. M. 100; J. L. Allen to cons. CHAS WHITTELSEY and SAMUEL WHITTELSEY H. M. 200; WARREN SEGUR, wh. with prev. dona. cons. himself an H. M. 50; 350 00
Elizabeth, 3d pres. ch. 45 00
Hardystone, Pres. ch. 40 00
Hoboken, do. 28 00
Jersey City, Rev. Mr. Lusk, 5 00
Newark, 6th pres. ch. a widow's mite, 50; High street pres. ch. (of wh. from Miss A. C. 50.) 262,97; Roseville, pres. ch. a bal. 25; 337 97
Orange, 2d pres. ch. 126; H. Baldwin, 10; 136 00
Parsippany, Brick pres. ch. 115; 1st pres. ch. 41; 156 00
West Hoboken, 1st pres. ch. 15 00—1,394 19

PENNSYLVANIA.

By Samuel Work, Agent.
Dunmore, Pres. ch. 10 00
Erie, 1st do. 100 00
Harbor Creek, Pres. ch. 25 00
Harrisburgh, 1st do. 223 30
Hawley, Pres. ch. 12 00
Lawrenceville, Rev. E. D. Wells, 5 00
Maple, Pres. ch. 35 36
Philadelphia, Green Hill pres. ch. 89,43; Olivet pres. ch. 15,66; Cedar st. pres. ch. 36,50; Pine st. ch. m. c. 11,88; Clinton st. ch. avails of breast-pin, 3; an Episcopalian, 2; Mrs. D. O. Morton, for Syria, 5; Calvary ch. E. W. C. 5; 168 47
Pottsville, Welsh cong. ch. 12 30
Reading, 1st pres. ch. (of wh. fr. Mrs. Maria Long, 25;) 128 00
Waterford, Pres. ch. 5 00—724 43
Athens, A friend, 5 00
Bethany, Pres. ch. 5 00
Condersport, do. 25 00
Franklin, do. m. c. 5 00
Mill Creek, do. 10 36
Pittston, A friend, 2 00
Quakertown, Penny miss. so. 20 00—72 36

796 79

DELAWARE.

By Samuel Work. Agent.
Drawyers, Pres. ch. 15 47
Glasgow, do. ladies' miss. so. 6 50
Newark, "B," 10 00
Port Penn, Pres. ch. 43 04
St. George's, do. 55 00
Wilmington, Hanover st. ch. m. c. 72,53; coll. 59,08; Central pres. ch. to cons. Miss ANNE STEWART an H. M. 170,30; 301 91—431 92

MARYLAND.

Baltimore, German Ref. ch. Elias Heiner, Tr. 550; a lady in answer to Dr. Goodell's appeal, 5; 555 00
Emmettsburg, W. Walker, 10 00—565 00

DISTRICT OF COLUMBIA.

Georgetown, J. Darby, 10 00
Washington, 4th pres. ch. m. c. 52,15; D. W. Hall, 250; 302 15—312 15

VIRGINIA.

Richmond, 3d pres. ch. 263 20

OHIO.

By G. L. Weed, Tr.
Addison, Pres. ch. 8 00
Cincinnati, 2d do. Rev. H. A. Tracy to cons. Rev. I. W. ANDREWS, D. D., of Marietta, an H. M. 50; m. c. 7,02; Mr. Bradley, 5; 1st ortho. cong. ch. 123,84; m. c. 116,16; to cons. LINCOLN A. GOLD and J. CHICKERING H. M.; 8th pres. ch. a lady, 10; 312 02
College Hill, Fem. college m. c. 23,50; pres. ch. m. c. 5,50; G. Y. Roots, wh. with prev. dona. cons. Mrs. JANE N. LEWIS, of Oxford, an H. M. 50; Rev. E. E. Babb, 10; Mrs. Huntington, 7; 96 00
Genoa, Pres. ch. 15 00
Hartford, Cong. ch. 20 60
Jersey, Pres. ch. m. c. 8,64; special coll. 24,36; Rev. C. M. Putnam, 10; 43 00
Monroeville, Pres. and cong. chs. m. c. 9 00
Newark, 2d pres. ch. and cong. 138; m. c. 12; 150 00
Portsmouth, 1st pres. ch. 225 96
Radnor, Rev. H. McVay and wife, 5; individuals, 2; 7 00
Trenton, Pres. ch. 18 00

904 58
Ded. ex. 4 35—900 23

By Rev. S. G. Clark.
Brooklyn, Miss S. Bumpus, 1; a thank-offering, S. G. Clark and fam. 25; 26 00

Brownhelm,	11 00	
Concord, Mrs. S. J. Wilson,	10 00	
Defiance,	16 00	
Fitchville,	3 00	
Greenwich, T. L. Mead,	5 00	
Mantua,	5 93	
Medina, Rev. D. A. Grosvenor,	10 00	
Newburg, m. c.	12 57	
Olena, 36,30; Rev. J. McCutchan, 5;	41 60	
Peru, 34,27; Rev. J. McCutchan, 5;	39 27	
Richfield, Rev. I. Shailer, 1: Mrs. I. Shailer, 15; Rev. H. Smith, 1; others, 7;	24 00	
Ruggles,	20 00	
Wellington, Rev. A. R. Clark and fam.	40 00	
York, A. Mash,	10 00—274 37	
		1,174 60
Chester, Hannah T. Reed,	10 00	
Cincinnati, A. D. Breed, to cons. WILLIAM J. BREED an H. M.	100 00	
Edinburgh, Cong. ch.	19 00	
Elyria, 1st pres. ch. 17; J. M. 5;	22 00	
Greenwich, A. M.	2 00	
Harman, Cong. ch.	15 00	
Hudson, M. O. N.	10 00	
Ironton, 1st pres. ch.	20 00	
Little Mill Creek, Pres. ch.	8 83	
Marietta, Cong. ch. 31,52; m. c. 6,65; So. of Inq. 9,69; Mrs. A. W. 5;	55 86	
Marysville, Pres. ch. 9,67; m. c. 4,58; less ex. 16c.;	14 09	
Medina, 1st cong. ch. m. c.	2 75	
Milan, Pres. ch. to cons. Rev. I. H. WALTER an H. M.	100 00	
Painesville, Lake Erie fem. sem.	92 00	
Putnam, A. Kingsbury,	10 00	
Springfield, Cong. ch.	15 00	
Tallmadge, Daniel Upson, to cons. FRANCIS W. UPSON an H. M. 100; Guy Wolcott, 75; C. Sackett, 10; R. Fenn, 10; benev. asso. 67;	262 00	
Troy, Fem. miss so.	10 00	
Watertown, B. Curtis,	4 00	
Wayne, S. Jones,	10 00	
Windham, A. J.	5 00—787 53	
		1,962 13

MICHIGAN.

By J. O. Seeley.		
Grand Rapids, 1st cong. ch.	60 00	
Jackson, Cong. ch. 37,95; S. E. Dada, 5; B. L. 1; Mr. Glasgow, 1,50;	45 45	
Saranac, Cong. ch.	3 00	
	108 45	
Ded. disc.	1 55—106 90	
By J. S. Farraud.		
Birmingham, A. Daniels,	10 00	
Nankin, Rev. A. Armstrong,	16 00—26 00	
By C. T. Gorham.		
Eckford, Pres. ch.	54 35	
Marshall,	7 42	
Vermontville, Cong. ch.	34 06—95 83	
		228 73
Battle Creek, Cong and pres. chs.	47 00	
Clinton, Cong. ch. a lady,	20 00	
Franklin, do. and Adrian pres. ch. 4,62; Rev. J. Marsh, 5;	9 62	
Hillsdale, Pres ch.	20 00	
Ionia, do.	12 08	
Jonesville, do. wh. with prev. dona. cons. S. B. VROOMAN an H. M.	60 00	
Milford, United pres. and cong. chs.	39 72	
Parma, Pres. ch.	20 00	
Romeo, C. Farrar,	3 00	
Sandstone, Cong. ch.	20 00	
Springport, Pres. ch.	12 05	
Utica, Rev. W. Platt,	2 00	
Vermontville, Cong. ch. and so.	11 01—276 48	
		505 21

INDIANA.

By G. L. Weed, Agent.		
Danville, Pres. ch.	5 00	
Greenwood, do.	22 00	
Indianapolis, 4th do. m. c.	6 30	
Laporte, J. W. C.	5 00	
Logansport, Pres. ch.	5 00	
Pleasant Ridge, do. in part,	7 00	
Terre Haute, Baldwin pres. ch.	86 14—136 44	
Concord, Pres. ch.	5 00	
Indianapolis, 2d do. (of wh. fr. W. S. Hubbard, to cons. ANNA LOUISA HUBBARD an H. M. 100;)	185 00	
Mount Vernon, Pres. ch.	5 55	
Pisgah, do.	16 40	
Putnamville, Mrs. S. M. Hawley,	15 00—226 95	
		363 39

ILLINOIS.

By Rev. C. Clark.		
Crystal Lake, Cong. ch. Simeon S. Gates to cons. E. N. GATES an H. M.	100 00	
Elk Grove, Cong. ch. 3; a friend, 3;	6 00	
	106 00	
Ded. ex.	1 50—104 50	
By G. L. Weed, Tr.		
Rushville, Rev. S. E. Wisbard,	11 00	
Batavia, Cong. ch.	21 60	
Carlinville, Pres. ch. m. c.	4 00	
Chicago, New England ch. (of which fr. Sylvester Bliss to cons. HARVEY BLISS, of Grinnell, Iowa, an H. M. 100;) 267,51; m. c. 51,01; 1st pres. ch. wh. with prev. dona. cons. F. V. CHAMBERLAIN an H. M. 70; 2d pres. ch. 360; a friend, 1;	749 52	
Collinsville, Pres. ch.	10 00	
Decatur, 1st pres. ch.	26 10	
Dupage, Robert Strong, 25; ex. 31c.;	24 69	
Farmington, Cong. ch. and so.	40 00	
Galena, N. Stillman, to cons. Rev. S. W. PHELPS, of Lee Centre, an H. M.	50 00	
Jacksonville, 1st pres. ch. 200; m. c. 54,73;	254 73	
Jerseyville, Cong. ch. PHILANDER W. FOBES, to cons. himself an H. M.	100 00	
La Salle, Miss H. P. Burnham,	2 00	
Pecatonica, 1st cong. ch.	8 00	
Peoria, N. S. pres. ch.	14 00	
Pittsfield, Cong. ch. Jubilee coll. to cons. WILLIAM ROSS an H. M.	212 20	
Princeton, Mrs. K. and her two daughters,	3 00	
Quincy, 1st cong. ch.	22 05	
Rockport, Teacher and pupils of the Fem. sem. Jubilee offering for the support of "Guli," under Rev. G. W. Coan, Oroomiah,	50 00	
Springfield, 2d pres. ch.	30 00	
Virden, Pres. ch. m. c.	10 00	
Waverly, Cong. ch.	10 00	
A New Englander, A free-will off'g,	10 00—1,651 89	
		1,767 39

MISSOURI.

St. Louis, 1st pres. ch. and cong.	495 20

WISCONSIN.

By Rev. C. Clark.		
Hartland, Cong. ch.	8 50	
Platteville, do. 29,74; la. asso. 8;	37 74	
	46 24	
Ded. ex.	19—46 05	
Columbus, 1st pres. ch. m. c.	15 00	
Milwaukie, 1st pres. ch.	50 00	
Oconomowoc, Cong. ch. 10,36; G. Claffin, 5;	15 36	
Summit, Cong. ch. 10; Mrs. F. H. Montague, 3;	13 00	
Wauwatosa, Cong. ch. Mrs. S. Green,	10 00—103 36	
		149 41

IOWA.

Atalipa, Pres. ch. m. c. 3 00
Dodgeville, Cong. ch. 3 65
Knoxville, do. 12 00
Muscatine, do. 13,15; s. s. miss. so. 38,80; 51 95
Wyoming, Cong. ch. 2 07
Van Buren, O. Littlefield, 30 00—102 67

KENTUCKY.

By Samuel Work, Agent.
Bowling Green, Mrs. E. C. Calvert, 5 00
By G. L. Weed, Tr.
Jamestown, Pres. ch. coll. by C. A. Stanley, 9 18—14 18

TENNESSEE.

Maryville, Rev. R. E. Tedford, 5; J. N. Tedford, 5; 10 00

SOUTH CAROLINA.

Charleston, Circular ch. two persons, 6 00

NORTH CAROLINA.

Wilson, T. M. 4 80

GEORGIA.

Bryan co. Miss A. Clay, by Mr. Jarman, 8 00

MINNESOTA.

Spring Valley, A balance, 3 00
St. Paul, Plymouth cong. ch. 10; "Clinnie," 2,50; 12 50—15 50

CALIFORNIA.

San Francisco, Mrs. E. L. James, 20 00

KANSAS TERRITORY.

Hiawatha, Union cong. ch. Geo. G. Rice, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Abeih, Syria, Juvenile so. and others, Jubilee offering, 50 00
Adabazar, Turkey, Ch. maternal asso. Jubilee offering, 2,20; Juvenile so. 5,33; 7 53
Adrianople, Turkey, Protestant brethren, 13,21; Mr. and Mrs. Morse, 8,71; 21 92
Bronsville, Canada, J. Nixon, 4 00
Cesarea, Turkey, Ch. 12,56; m. c. 6,24; schs. 2,16; 20 96
Constantinople, Turkey, Hass-keuy sem. 10,08; sewing circle, 18; Yeni-kapoo, m. c. 6,08; Bebek, m. c. 22,88; 57 04
Diarbekir, Assyrian miss. Jubilee coll. 61,12; Mary and Marcella, 3; 64 12
Dindigul, India, Native Christians, 25 00
Erzroom, Turkey, Native brethren, Jubilee offering, 21 30
Fuh-chau, China, Rev. Charles Hartwell and wife, 20 00
Gaboon, West Africa, Rev. A. Bushnell, 100; m. c. 65; 165 00
Homs, Syria, Rev. David M. Wilson to cons. SAMUEL TYNDALE WILSON an H. M. 100 00
Honolulu, S. I. Mrs. M. P. Chamberlain, Jubilee dona. 20; Gerritt P. Judd, 50; Rev. R. Armstrong and wife, 100; 170 00
London, Canada, H. Briant, 1 00
Madras, India, for mission schs. 584 50
Madura, India, Children of missionaries, 10,14; native Christians, 25,70; church, 12,70; a female missionary, 1; 49 54
Mardin, India, Kos Sarkis, Jubilee offering, 80
Malur, India, workmen, 2,14; native Christians, 9,17; 11 31
Montreal, Canada, Zion ch. (of wh. from CHARLES ALEXANDER, THOMAS M. TAYLOR, WILLIAM MCDOUGALL, to cons. themselves H. M. 300;) 440; Am. pres. ch. and so. (of wh. fr. M. H. Seymour to cons. HIRAM SEYMOUR an H. M. 100; Mrs. I. E. Mills, to cons. Mrs. N. S. WHITNEY an H. M. 100; BENJAMIN LYMAN, GEORGE HAGAR, and HORATIO A. NELSON, to cons. themselves H. M. 300;) 975; WM. R. HIBBARD, to cons. himself an H. M. 100; J. Dawson, 4; 1,519 00
Mosul, Syria, m. c. 15,46; "Sara," 5,10; 20 56
Oomahoo, Dakota, Min. m. c. 5,81; Jubilee coll. 12,67; Rev. S. R. Riggs and family, 35,25; H. D. C. and wife, 10; A. B. A. 5; J. P. and family, 16; A. H. and wife, 12; A. G. H. and family, 12; wh. with other dona. cons. Rev. THOMAS S. WILLIAMSON, Rev. SAMUEL W. POND, and Rev. GIDEON H. POND H. M. 108 73
Paris, Canada, Rev. E. Ebbs, 11: family miss. box, 2,75; C. Whitlaw, 10; Mr. Howie, 25c.; Mr. Haines, 50c.; wh. with prev. dona. cons. Rev. EDWARD EBBS an H. M. 24 50
Park Hill, Cher. na. Miss E. Smith, 5 00
Pasumalie, India, Rev. W. Tracy, 12,50; Sem. teacher, 18; students, 13,29; graduating class, 2; 45 79
Pajutazie, Min., Rev. T. S. Williamson, a family Jubilee offering, 60 00
Philippopolis, Turkey, J. F. C. to cons. Rev. W. W. MERIAM and Mrs. S. D. MERIAM H. M. 150 00
Shakopee, Min. Rev. S. W. Pond, 10 00
Sherbrooke, Canada, Cong. ch. 27 50
Sidon and Hasbeiya, Syria, Native Christians, 31 00
Sivas, Turkey, Church, 22 00
Smyrna, do. Missionary children, 6 00
Sorel, Canada, A friend, 5 00
St. Catharines, Canada, M. L. Newcomb to cons. T. L. WRIGHT, Jr., of Beloit, Wis. an H. M. 100 00
St. Stephens, N. B. Cong. ch. m. c. 98,30; ladies' sewing circle, 11,69; 109 90
Tirumungalum, India, Native Christians, 20; Rev. J. Herrick, 25; 45 00
Zulu mission, S. Africa, Children of the mission, 35,40; Pietermaritzburg, a friend, 24; D'Urban, a friend, 9,60; Umvoti, m. c. 42,82; Inanda, m. c. 37,16; Itafamasi, m. c. 3,84; 152 82

3,816 82
Deduct, ack. twice, 10 00

3,806 22

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	$104 21
NEW HAMPSHIRE,	78 74
VERMONT,	126 22
MASSACHUSETTS,	268 07
CONNECTICUT,	51 30
RHODE ISLAND,	20 00
NEW YORK,	183 85
PENNSYLVANIA,	268 55
DELAWARE,	12 00
OHIO,	58 48
INDIANA,	12 32
ILLINOIS,	38 00
MICHIGAN,	38 13
WISCONSIN,	2 00
IOWA,	2 00
KANSAS,	1 40
CANADA,	5 50
IN FOREIGN LANDS,	20 00
	$1,290 77

Donations received in July, 57,570 56
Legacies, 12,733 21

$70,303 77

☞ TOTAL from August 1st to July 31st, $355,041 05

THANK-OFFERINGS FOR THE DEBT.

Delays in completing subscriptions for the debt of the Board, designed to come into the accounts for the financial year which closed July 31, render it necessary to defer the acknowledgment of receipts under this head for July, and also a statement of the total amount of contributions for the year, until next month. It is very gratifying to be able to say, that if sums which are confidently expected shall be received, the accounts for the last year will be closed with little or no balance against the treasury.

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